

the Chaplain



The Ministry of Our Chaplains

By Chester A. Pennington



he Chaplaincy in the Sizzling Seventies

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**MARCH-APRIL
1971**

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VETERANS ADMINISTRATION
AND CIVIL AIR PATROL

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A Share in the Commission's Work in 1971

1 February 1971

Dear Chaplain:

This is a good year for taking an offering for the distribution of free literature, certificates of appreciation, and other chaplaincy support services of the General Commission.

We are going through the same adjustment in program and budget as you are so we can sympathize with each other. Our basic program is underwritten by the churches but the extent of our support services is determined by available funds.

A contribution from you and your chapel congregation will permit us to continue sending free and subsidized literature to chaplains in many hospitals, ships and other units which do not have adequate funds for all the religious materials they can use.

God's best to you and all your people in these great days of transition.

Cordially,

A handwritten signature in cursive script, appearing to read 'Ray'.

A. Ray Appelquist
Executive Secretary

Editor's Note

A Tribute to Thoreau's Neighbors in Every Generation

One day some years ago I made a leisurely visit to Walden Pond. I spent some time musing about Henry David Thoreau, that peculiar fellow who a century earlier had drawn the world's attention to himself and to such an ordinary pond.

Very early Thoreau's sensitive writings made some telling points with me, but I have a lingering doubt whether the full range of human liberties would have been safe in his care. There is less that threatens the dignity and freedom of other men in the words and style of his friend Ralph Waldo Emerson, with whom Thoreau disagreed.

It is near sacrilege in some circles to question the libertarian credentials of this American folk-hero who could write so eloquently about civil disobedience. However, I think it can be argued that Thoreau's much-abused townfolk were generally more tolerant than he. In schoolrooms and history books the community that produced him, and tolerated to an unusual extent his scorn and personal aberrations, is seldom given a tribute for its patience with him. What a distortion it is to lionize uncritically the Thoreaus of history and gloss over the grim and constant struggle of ordinary men to sort out all the values which must be preserved in a free and civilized community. Thoreau was too much of a zealot to reciprocate the tolerance shown him by his neighbors. He was not content to be free to march to his own drummer, but he insisted that Emerson and all others in the community should respond to the same beat that attracted him. His conduct may have been both sincere and courageous but it was mixed with intolerance.

Thoreau was a magnificent loner, yet he admitted that in speaking truth two are required, "one to speak and another listen." One can doubt, however, that he could see himself as anyone other than the speaker while others were to be his listeners.

The world, of course, would be impoverished and sluggishly sick without its public disturbers like Thoreau, but the world also should confess its obligations to quieter men to whom falls the hard task of fashioning into constructive forms the mixed insights and ruthless visions of its prophets.

It is a melancholy observation that human freedom is often not really safe in the hands of its most publicized champions. Thoreau's plain and forgotten townfolk, in their patient, slow and tolerant common sense which helped them endure his antics, probably were greater guarantors and exemplars of liberty than he. They were practicing and building a heritage of surer and wider civic freedoms for diverse human beings than their articulate and scornful neighbor who gained a prominent place in history by their sufferance.

—A.R.A.

The CHAPLAIN

The Ministry of Our Chaplains

By Chester A. Pennington

EDITOR'S NOTE:

This is the text of an address given at a dinner meeting of the Commission on Chaplains and Related Ministries of the United Methodist Church. The Navy and Air Force Chiefs of Chaplains, both United Methodists, were being honored on this occasion. Dr. Pennington, a World War II Navy chaplain, is currently pastor of one of his denomination's best-known congregations. In this address he delineates the role of the chaplain with great skill and understanding.

What is the nature of the ministry of our chaplains? This is a natural question when we consider the extent and variety of this ministry, as administered by our Commission on Chaplains and Related Ministries.

More than 700 persons are serving in various chaplaincies related to the Commission. (There are other chaplaincies, as well. This figure represents the extent of the Commission's responsibility.) The nature of their ministry can be stated simply and briefly.

It is the responsibility of the church to minister to people wherever they are. As long as there are men and women in military service, in hospitals or homes, and in prisons, the church will serve them. These ministries are called chaplaincies.

An important distinction must be made at this point. The church may regret, even deplore, even oppose the circumstances which bring people to these places. We are against crime, against war—and hardly in favor of illness. But when people are caught

in these conditions we will serve them. Our distaste for the systems and circumstances does not deter us from ministering to the people involved. That's our job. And on the other hand, our ministering to people does not diminish our opposition to the causes which bring them to these places. That's our job, too.

This ministry must usually be carried on quite apart from the local church. When we are serving people in the armed forces, in federal or state hospitals, or prisons, we are obviously dealing with needs and opportunities which are far beyond the resources of local congregations—and indeed of regional judicatories of the church. So denominations themselves must provide for these ministries. Thus this Commission is established to carry out our church's responsibility in this regard.

The chaplain's role may further be described by noting three tensions—which are also opportunities—marking his ministry. There are some differences between military and civilian chaplaincies in these regards. But a close look reveals that the differences are not so great as you might imagine.

The three characteristic tensions of the chaplaincy are these: 1) To be servant of both church and state; 2) to be both pastor and officer (or public official); 3) to be a representative of a denomination and of the ecumenical church.

Servant of Church and State

The chaplain bears a peculiar relation to the state, primarily because the government bears a special responsibility for the people whom he serves.

Generally speaking, the people whom the chaplain serves are where they are because the state has asked them or told them to be there, or has provided facilities for them. Men and women are invited—or told—to serve in the armed forces. They are sent to prison. And they may choose to—or may have to—use the medical facilities which the government provides. In any case, the government shares in the responsibility for these people being where they are. And it establishes procedures and standards for their care and condition.

As part of its care—and this is remarkable enough that we ought not to take it for granted—as part of its care, the state assumes the responsibility of making possible the presence of the church. The exact terms of this provision may vary. But the government clearly recognizes its obligation to make possible the presence of religious ministries in the military service, in federal

and state prisons, in its hospitals and homes.

The church—for its part—accepts the responsibility of providing such a ministry. Wherever people are, we will minister to them. It might be said that, in these instances, the government provides the people and the parish. The church provides the pastors.

Now, just because these people to whom we minister stand in special relation to the state—drafted, arrested, hospitalized—so do we as ministers stand in a special relation to the state. The government has its own procedures to follow, its own standards to meet—whether of medical care, forms of punishment, or military duties. And the minister who serves under these procedures and standards must acknowledge this responsibility to them.

Ordinarily, this occasions no conflict. Because in this instance, the state—as well as the church—is seeking the greatest good for those for whom both institutions share responsibility. The chaplain may work to change procedures and practices. But he will work within the system. He can do this because he believes that he is serving the state as well as the church by seeking the best good of his people.

It is as if the government says, We are responsible for the welfare of these people who are here at our invitation or insistence. And we want the church to minister to them.

The church says, We are responsible for serving these people, and we are willing to work under policies and procedures which the state establishes for the good of these people—whose good is our aim also.

However, it remains the responsibility of the church to provide the ministers, and to determine the standards of their qualifications. The state recognizes this and leaves to the church the process of recruiting, screening and endorsing the persons who will serve as chaplains. The government will accept a candidate only with the endorsement of his denomination.

The church jealously guards this responsibility. It is we who determine who will represent us in the chaplaincies. Not only do we endorse them, but we retain the right to withdraw our endorsement for reasons sufficient to ourselves.

The state not only respects but actually welcomes our exercise of this responsibility. The state wants only ministers who meet our standards.

The chaplaincy, then, is a ministry of the church. This is clearly recognized by both church and state. But it is a ministry to people who are caught up in particular relationships to the

state, and for whom the state has peculiar responsibilities. These obligations are also clearly recognized by both institutions.

The state assures the presence of the church. The church affirms the integrity of the state. And the chaplain is the servant of both. His ministry is devoted to the genuine good of his people.

Pastor and Officer

The second tension in the chaplaincy seems to be a special characteristic of the military services only. But I have only recently realized that it also marks the civilian chaplaincy to public institutions. The military aspect is of particular concern to the church. And I will probably seem to address this in particular. But a more extended treatment would discuss the civilian chaplaincies as well. (And perhaps even chaplaincies in church-related institutions.)

The military chaplain is not only a minister of the church but is also an officer in the armed forces. (The chaplain of federal or state institutions is a "public official," paid by the government.) There are some who honestly wonder whether this is appropriate.

First, let us be clear that the duties of the chaplain are basically the duties of any minister: to preach, to administer the sacraments, to teach, to counsel, to extend pastoral care. The priority of these tasks is specifically recognized by government as well as by church. The language of military manuals may be less ecclesiastical than churchly language, but the intent is still the same. The chaplain may be described as "the advisor on religion, morals, morale, and welfare." But there is no question concerning the priority of his responsibilities. He is present as pastor to his people. Indeed, the Air Force Regulations identifies the chaplain as "pastor and religious leader of the Air Force community."

Obviously, there may be special circumstances in the chaplaincy which will require particular tasks to be performed. He may be asked to assume special duties. Some of these may seem to him to be marginal or even distracting from his primary responsibilities. And it may look even more so, to the outside observer.

These secondary duties are not likely to be more distracting than a lot of things a minister has to do in his parish or a teacher on his campus. And some of them may offer opportunities to extend his service to the men under his care. Anything which contributes to the well-being of his men, and which does not conflict with his conscience, may fittingly—even gladly—be embraced by a chaplain as a function of his ministry.

But what of his status as an officer? A chaplain bears rank and wears a uniform. He serves, then, under a commanding officer, as well as under a superior officer in his own corps. He is paid by the government. Is it fitting that a minister of the church should also be an officer in the armed forces?

Let me simply say—on behalf of many who have served and continue to serve in this way—that the present arrangement seems altogether satisfactory. It is not without risks and tensions to be sure. But any conceivable arrangement would have these. Some of us believe that the chaplain's status as officer is a necessary part of his role, and indeed a positive benefit to his ministry.

The chaplain's rank need not be a barrier between himself and his men. In fact, it can be an instrument to fulfill his ministry to them. And I suspect that this is the intent of his position. As an officer he shares in certain decision-making responsibilities. As an officer he has certain powers and privileges which enable him to minister on behalf of his men. Incidentally, he is supposed to be pastor to his fellow officers, too.

In a recent conversation with a chaplain I was told about an article in which some young veterans wrote about this. They put it beautifully. A chaplain bears rank, not to exercise authority, but to serve his people. He bears rank for others! It is an instrument by which he, not commands, but serves.

A chaplain's uniform—bearing the insignia of the cross—is no more handicap than a civilian's clerical collar. In both instances, it all depends on how the wearer uses it.

A chaplain is, I believe, free to maintain his own integrity. He may have to risk displeasure or opposition. But this is not unknown in the church itself. His relations with his commanding officer may sometimes be strained—but the fault isn't always one-sided. The use of power is not a problem unique to the military. It is present in the church as well. A chaplain is as free as a minister of a local parish. And the government sustains him in the free exercise of his ministry.

A chaplain is free to express his own conscience and form his own judgment. To be a chaplain does not mean to be in agreement with every policy of the military or political authorities. Some of my most agonizing discussions of the legitimacy of killing have been with chaplains who are living and working with men and their families who are caught up in the terrible business of war. Some of the most searching criticisms of national policy have been voiced by chaplains. True enough, the circumstances of his

ministry may qualify the manner and occasion of expressing his convictions. But this need be no more significant than the judgment any minister has to exercise in fulfilling his calling. Of course, if a man questions the validity of the military organization itself, if he denies the propriety of maintaining military power, he has no business in the military chaplaincy. He may challenge specific activities or policies within the institution—successfully or unsuccessfully. (You can't win them all . . . even in the church!) But he can hardly expect to be encouraged to challenge the legitimacy of the institution itself. If this is his persuasion, he should exercise his calling elsewhere.

In our time the church is quite sensitive to the fact that its ministry must be carried on under many forms. Some of our spokesmen talk eloquently about "secular" forms of service. I suggest that the chaplaincy (military or civilian) is one of the most significant secular forms open to us. It is immersed in the structures of the world without being fully identified with them. The chaplain ministers to men and women where they are. He lives and works with them as a representative of something quite different from the "where they are." And he is assured the freedom to exercise his ministry with integrity.

Ecumenical and Denominational

There is a third creative tension which marks the chaplaincy. It is the two-sided fact that a chaplain serves as a representative of the ecumenical church, but he probably never loses his personal identity as a member of a particular denomination.

Ordinarily, our chaplains are not identified as representatives of our denomination. They are simply Protestant chaplains.

This ecumenical character is a great advantage. Indeed, it is probably the only way that a chaplaincy can be carried out effectively. It has its awkward aspects, to be sure. Some denominations are reluctant to take the ecumenical posture. And obviously, a Protestant chaplain must see that the Catholic and Jewish members of his "parish" have the ministries of their persuasion. (And, by the way, vice versa.) But this is usually cared for very well. The chaplaincy thus becomes an impressive demonstration of practical ecumenism.

The ecumenical character of the chaplaincy does raise practical issues for the denomination. First of all, the denominational body must recruit and endorse their ministers for service as chaplains. These chaplains then enter their own corps. They serve under

and are responsible to their own supervisors. Hopefully, these officials exercise not only administrative but also pastoral supervision of the ministers working with them.

Does the denomination continue to have any pastoral responsibility for these chaplains? Do the chaplains themselves want such denominational support?

The answer to both these questions seems to be "yes." Our chaplains uniformly express a profound desire to maintain a significant relationship with their church. They regret it when their bishop and conference seem to have no concern for their ministry. They often feel cut off from their colleagues. Indeed, they are cut off—both geographically and organizationally. This they regret.

Even more deeply, they often feel that their colleagues have little or no sympathy for the special vocation to which chaplains have been called. Are they any less a part of the church, because they are separated from the organization? Is their ministry any less authentic because it is carried on in the midst of secular establishments?

Chaplains believe themselves to be ministers of the church, called to special service. And they long for the conscious support of their denomination, which with us means their bishop and conference.

Such considerations help to define the ministry of this Commission to both our chaplains and our church. Our Commission exists as the instrument of our church for the recruiting and endorsing of our chaplains. It is also our ministry to extend continuing pastoral care to our chaplains. To them, we are the church supporting and sustaining them in their isolation from the institution itself. Our executive secretary and his colleagues are their pastors. When our representatives visit chaplains at their places of service, when we call them together for retreats, we are their denomination ministering to them.

And our Commission serves the church as well. We must interpret this ministry to the entire church. We must remind the church that it is called to serve people who often become forgotten: lost in prisons, anonymous in vast public institutions, separated from home and family in the armed forces. Our chaplains are the church's ministers to these people. And our ministers need the strong, appreciative support of their church.

So the Commission—modest among the mammoths of our church's far-flung boards and agencies—carries on its strategic ministry. We—with our chaplains—are grateful for the strong support of the church whose agents we are.

END

The Chaplaincy in the Sizzling Seventies

By Kenneth W. Hamstra

The Simmering 'Sixties are past; the Sizzling 'Seventies are here; and, to paraphrase a nursery rhyme, "What shall the chaplain do then, the poor thing?"

The paraphrase has a certain appropriateness, for . . .

—The parameters of the chaplaincy are under sharp external pressures—critical attacks which often resemble a random rocket attack. Fusillades burst in seemingly untargted fashion, producing unwarranted and unsought casualties.

—At the same time, internal pressures are being generated within the cross-and-tablets crew, as individual chaplains seek to relocate those radials which "fit" their personalized concept of ministry.

Sixty into Seventy

The 'Sixties were primarily a time of simmering, despite the pre-occupations of Southeast Asia, world-wide combats and crises, and

wide-spread tumults in the streets and on the campuses: a time when mankind's historic fires heated a multitude of stewpots (new and old)—each brimful of heady brew.

The pots have simmered; their iron shows cherry red; soon they will reach white heat. (Unless the thermal inversion preoccupies us first.) Anything can happen, and probably will. The Simmering 'Sixties have become the Sizzling 'Seventies—a time fit to set each man against his neighbor and himself.

And, "what shall the chaplain do then, the poor thing?"

The "New" Breed

This much of *what* is sure: the current crop of collegians will all reach "over twenty-five" during the 'Seventies. They will join our decrepit ranks, and share in having the bulk of the population declare of them: "Never trust anyone over

twenty-five."

Yet these students are also the raw material for clergy in the new decades. (If there is to be a clergy.)

A few will have had experience on the super-activist fringes, but most will come from that diverse "majority" which watches thoughtfully, pondering individual commitment in a time of disaffection.

Despite the hollow claims of today's fear-filled oldsters, they are not a homogeneous mass. If they unite at all, it is in questioning our present ways of doing things. This spirit of the "new" breed has already been felt in our service academies; it is now impacting on organized religion.

Tempering the "Now"

Hopefully, this impact will temper the dervish-like gyrations with which too many middle-aged clergymen attempted to "get with it" during the 'Sixties. It's high time!

For instance . . .

—Surely those who still "attend" public worship deserve something better than a peep-show, or puppeteers, or libidinous palpitation. Such churchly packages, delivered in the name of the new demi-god, "Now," have already demonstrated their respective emptiness.

—But does not each living soul bend under the weight of increasing personal needs? (Needs that cannot be reduced by pastoral

poultices, excised by theological manipulation, sidetracked by quasi-political posturings, or waved away magically during pilgrimages back to the "great bosom.")

And . . . the allied ailments are multitude.

Project: Transition

Is it unreasonable to heap these burdens on the "new" breed? Perhaps so . . . but why not?

Every generation heaps unreasonable burdens on its successors. And, by God's grace, each new generation meets some of its challenges.

Which points us toward our major task.

The chaplaincy had better prepare itself to assimilate tomorrow's leaders. That means: immediate, better contact with the seminaries; "young turks" at professional seminars; headquarters money for journals which will keep us from reinforcing our prejudices.

Many of tomorrow's chaplains will lack the skills and interests we hold sacred, but they are the major "given" in God's new equation. If they don't "fit," so be it. The chaplaincy (as we know it) may have to "die" before it can utilize the talents which God provides.

Other changes have already begun.

Project: People

The draft laws have been reshaped; "Project 100,000" is a

continuing reality; today's older members will be told to retire; new officer leadership will come primarily from the academies or from the ranks.

There will be fewer military installations, with larger populations; chaplain sections will develop acute multiple-staff problems.

We will discover that we seldom know how to talk with, or show love toward, those from deprived backgrounds or with little education. We had better learn fast!

We are, by and large, white-collar Anglos. We need to learn more about "Anglo" as a repressive force, and "whitey" as a curse.

We must shed our perimeter joustings with drugs, alcohol and compulsive sexual exercise, and get into the maelstroms which produce such behavior.

For, as we move toward a "volunteer force," here are our people.

Condition: Change

A thoughtful bumper sticker proclaims: "America—Change It or Lose It."

So it is with the chaplaincy in the 'Seventies. Thank God we have the "new" breed to lean upon, to help us change.

For there, around us, are God's people. He loves them, whether they acknowledge us or not.

God grant us the grace to be their chaplains, totally open to the divine *dunamis*; loving, serving, suffering as God may direct.

END

BOOK NOTES

The Bible and the Faiths of Men

by VINJAMURI E. DEVADUTT. Friendship Press. 1967. 64 pp. 85 cents, paperback.

Here is a clarification of the problem of the Christian's relationship to men of other faiths. Building on the firm foundation of biblical authority, Vinjamuri E. Devadutt helps us to see afresh and in a slightly different light the challenge of God's mission in today's world.

How to Preach to People's Needs

by EDGAR N. JACKSON. Baker Book House. 1970. 191 pp. \$2.95.

The use of the sermon as an instrument of group therapy is probably one of the oldest forms of ministry to the soul-needs of mankind . . . The author of this book desires to awaken an awareness of this use of the sermon in our soul-sick age—and he demonstrates how the sermon can and should function in this role.

Brother Earth

by H. PAUL SANTMIRE. Thomas Nelson, Inc. 1970. 236 pp. \$4.95.

The subtitle is "Nature, God, and Ecology in Time of Crisis." The author views ecology in terms of a theology of nature. A thoughtful, readable study.

Today Makes a Difference: An Everyday Book of Prayer

by MAGUERITTE HARMON BRO. Thomas Nelson, Inc. 1970. 210 pp. \$2.95.

A fresh approach to daily devotions and meditation for those who like to draw spiritual insights from different cultures, ages, and religious traditions.

"No small stir among the soldiers"

*Kagawa,
Nakayama,
and Aki*

By Robert F. Hemphill



Portrait of Dr. Toyohiko Kagawa.

When Shintaro Nakayama takes time to think back over his long and varied life as a Christian minister, he is tolerantly amused by the unpredictable turns it has taken, deeply involving him with his own country, Japan, and with the United States.

Nakayama, a big man of about seventy, has a gentle, courtly manner, and moves with the assurance and rectitude of an experienced evangelist, which he is. He is also a very busy pastor who serves two churches and directs a settlement house on Tokyo's east side, where dwellings and small factories are shoehorned together leaving little

space for parks and playgrounds. He is chairman of the board of directors of a Christian orphanage in western Tokyo.

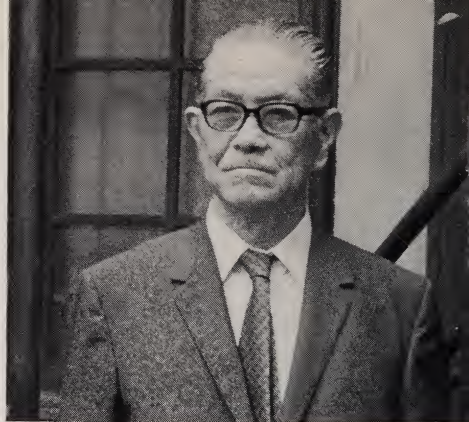
Several nights a week The Reverend Nakayama walks the subterranean passages of Ueno Station to seek out and offer encouragement to vagrants who habitually curl up on newspapers spread on the dank concrete. With friendly concern he dispenses small bottles of vitamin tablets, and he has a ready supply of inspirational tracts asserting that life offers important goals. Significantly, one of the tracts, "What Is Your Life Worth?" was written by the late Dr. Toyohiko Kagawa, fa-

mous Japanese Christian leader and social reformer.

Shintaro Nakayama is one of Kagawa's "deshi" or disciples, a group whose numbers are diminishing with the years.

It took a calamity to bring Nakayama and Kagawa together. After the great earthquake of 1923 leveled much of Tokyo and Yokohama, Toyohiko Kagawa, already recognized as one of Japan's leading practitioners in the field of public welfare, shifted his major concern from Kobe to Tokyo. Once he and his band had established their relief activities, they began outdoor evangelism. Kagawa had long believed that both the spiritual and the physical man need a healing ministry—the earthquake had simply compounded the problem.

One of the newer members of his band, a young woman named Hiromoto, chose rough, free-swinging Asakusa near the great Kannon Temple for her street-corner witnessing. Young Nakayama, who had studied at Nihon University in the faculty of literature, and who in his words was "a Christian already, but not much so," chanced to hear her one evening. He was startled by the courage this woman showed in speaking about Christianity in so unlikely a neighborhood. As he recalls it, "A question came into mind: can *you* do that?" And the hasty answer, "No, no, of course not, in Asakusa! Maybe in Kanda,



The Rev. Shintaro Nakayama, pastor, who has served congregations in California, Shanghai, and Tokyo.

or some place, maybe I can do that, but not in Asakusa, no, no! Nobody can do that, but . . ."

He couldn't put it out of his mind. "Finally I came to the conclusion, I will do it with Christ's help." He learned that Miss Hiromoto was one of Kagawa's followers and a member of his Friends of Jesus Society. Shortly thereafter he met Dr. Kagawa, and his life—like the lives of so many others who hadn't planned it that way—was channeled into Christian service by the compelling personality of Toyohiko Kagawa.

Nakayama knew that if he were to become an effective Christian evangelist and leader he would have to extend his education. Subsequently he enrolled at the former Berkeley Baptist School of Divinity, Berkeley, California, (now

part of the American Baptist Seminary of the West with campuses at both Berkeley and Covina, California), and took additional courses at the nearby Pacific School of Religion. When he completed his seminary study in 1931, he intended to return to Japan and pick up his work with Kagawa, but two things changed his plans. He was invited to become pastor of the Japanese Congregational Church in Fresno, California, and Kagawa came to the United States on one of his several trips across the Pacific.

Nakayama told Dr. Kagawa of his ministry in Fresno and mentioned his desire to get back to Asakusa for evangelism. Kagawa, known for his rapid estimates of the situation and pithy advice, looked at him and said, "Anywhere is Asakusa, filled with superstition and degradation—anywhere!"

The Reverend Nakayama remained in Fresno for nine years. He looks back on that period with special warmth, for it was then that he met and married a California girl, Jeanette Kishiko Kawai, who has been at his side ever since. His Nisei congregation included, in addition to Miss Kawai, young George P. Aki, son of a doctor who had helped the first pastor, The Reverend Joseph Fukushima, establish the church.

In 1939 Shintaro Nakayama received another call, this time to the Chinese-Japanese Congregational



Young Toyohiko Kagawa.

Church in Shanghai. His wife concurred in his decision to accept, and they departed for Shanghai via Japan.

In Tokyo Nakayama consulted with Kagawa and announced somewhat grandly that he was "going to Shanghai to befriend and help the Chinese people." Kagawa adjusted his perspective: "You will be the one who is helped and loved—by the Chinese people."

And so Nakayama was. In the early years he labored with the Chinese language, and with the assistance of a Chinese Christian friend began evangelistic work



The Rev. George P. Aki, pastor, United Church of Christ, San Luis Obispo, Calif., wartime chaplain with "Go for Broke" Army Combat Team.

among prisoners undergoing heavy punishment, some of them condemned to death.

This foreshadowed a bizarre turn of events. Shortly after World War II began and when the Japanese floodtide of victory seemed unstoppable, British and American prisoners of war were confined at various places in Asia. Shanghai was one, with a prison camp located in the Chang Wan district.

The Japanese authorities needed an English-speaking Christian min-

ister to perform a funeral service for a deceased American prisoner. Shintaro Nakayama, being thus qualified and in Shanghai was summoned. He recalls having been surprised at the nature of the request but having had no reservations. "I think I did instantly say I would do the service, because I was a pastor, regardless of race or the war."

From the American's funeral came the opportunity for him to serve as chaplain to the prisoners of war. Being a practical man he was relieved to learn that the prison officials had cleared with Tokyo his biweekly visits to conduct religious meetings for the approximately four hundred inmates of the camp. He was the only Japanese pastor to perform that function in Shanghai.

Many of the Americans, he remembers, were from Wake Island and their leader, a civilian with a construction company, was "a good man." There were also a Major Brown who had been graduated from the University of California "and his young men full of American spirit."

Were these unfortunate prisoners of war suspicious at first of their California-trained, Japanese prison chaplain? "I think so—I mean, I was Japanese—but I tried to speak nothing but Bible gospel. Other things were rather harmful. And one day, Mother's Day, I remember still. I told them about Lincoln's mother and so forth . . . some soldiers shed tears."

In 1949 The Reverend Nakayama returned to Japan, one of the last Japanese pastors to be repatriated from mainland China after the war. He resumed his association with Dr. Kagawa, and a few years later began the settlement work and ministry which occupy him today.

During Shintaro Nakayama's Shanghai years other events of which he then had no knowledge but of which he was indirectly a part were occurring on the other side of the Pacific.

George Aki was a third generation Christian. Given the influence of his family, particularly of his parents and his grandfather, and of his two pastors at the Japanese Congregational Church in Fresno, Joseph Fukushima and Shintaro Nakayama, it was not surprising that he should think of the ministry. His memory of The Reverend Nakayama: "He was both rough and gentle and he gave me the image of Christ as the rugged and joyous one from God." The description is still good.

Following graduation from Fresno State College George Aki entered the Pacific School of Religion in Berkeley. His seminary study was to be completed under dramatic, disruptive circumstances, for he was one of the thousands of Americans of Japanese descent to be uprooted from their homes on the Pacific Coast when World War II erupted. He

received his bachelor of divinity degree in absentia, in the barbed wire enclosures of Tanforan Race Track, just south of San Francisco. There he was ordained a Christian minister in 1942 and began to serve the "evacuated" Japanese community.

It must have crossed George Aki's mind that the path of one who would be a man of God is not often made straight.

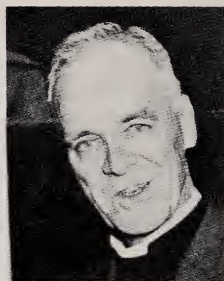
With the kind of redemptive determination that distinguished so many of his fellow internees, he volunteered for military duty as a U.S. Army Chaplain and on February 6, 1944, joined the famous "Go for Broke" 442nd Regimental Combat Team. (As far as he knows, he was the only Nisei minister from the mainland United States to enter the Army chaplaincy during the war, although there were two from Hawaii.)

Chaplain Aki was separated in the rank of major in September, 1946, and was called back to the Fresno church of his youth to help it get started again after the war. He left it a thriving institution two and one-half years later and went on to Chicago, Illinois, and then returned to other California pulpits. His seminary conferred upon him an honorary doctorate of divinity in 1966 in recognition of his life of service to others, of which his wife and children are an essential part. In 1968 he was invited to his present position, sen-

(Continued on page 41)

Preaching Clinic

By James T. Cleland



The Twenty-Minute Sermon

My most recent sermon in the Duke Chapel lasted but twenty minutes. Why? Was such a time limit intentional or accidental or unavoidable? Three recent preachers had each gone over—just over—thirty minutes in the context of a service which is timed to last sixty minutes *in toto*, no more. I resolved—if I did nothing else that morning—to prove that a word from God could be explicated and applied in nineteen minutes and sixty seconds. I just made it; the entire service lasted fifty-five minutes.

What was it that so upset me about the three thirty-minute ser-

mons? It has been reiterated in this column that a sermon is as long as it seems. That was meant to suggest that a good, though lengthy, sermon would make time fly by. My experience with these elongated efforts was that each *seemed* to be forty-five minutes long—at least. As I analyze my reaction, I realize that I was upset in three ways.

I was *physically* upset. I have quite a capacity for sitting, for I dislike exercise. I spend most of my waking hours in a chair at one or other of my desks. But I'm a great believer in the seventh-inning

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N. C.

stretch, wishing that it occurred more often than once in nine innings. In our university service of worship, the sermon is preceded by the "long" prayer—called, for some reason not at all clear to me, the "pastoral" prayer. One Sunday, that prayer lasted ten minutes, and the sermon came to an end in twenty-four. So that was a thirty-four minute sit for the congregation. Physically—and psychologically—there ought to be a hymn before the sermon, a short one, which gets the congregation on its feet. The pews are hard, and the mind can digest only as much as the seat of the pants can absorb.

I was *liturgically* upset. A thirty-minute discourse in a sixty-minute service overrates the importance of the sermon and of the pastor as preacher. This service is made up of various, supposedly complementary, parts: adoration, confession, pardon, thanksgiving, intercession, supplication, dedication, benediction. These elements are, theoretically, conjoined in a fitting structure by the praise of the congregation and of the choir; by reading, hearing and preaching of the Word; by the prayers: silent, ministerial, responsive, unison; by the announcements of the everyday life and work interests of the gathered community; by the offering—unless you look upon it as a collection—which may be *the* moment of rededication for an-

other week. If all these are valid items in the service, then are not thirty sermon minutes too unproportionate a portion? I realize that many of us are members of denominations where the ministerial preaching of the Word is central. I am still a Presbyterian—by regiment; and for about fifteen years I carried the double title: Professor of Preaching and Preacher to the University. If the sermon isn't important, then I have been wasting time, thought and energy for too many years. So let me try to clarify my attitude to the sermon by an analogy: the sermon should be a bright and shining star; yet it should be but *one* star in a constellation. The constellation is the entire service of worship, and the constellation is primary. Each star in it is secondary, and each star is related to every other, in the glory of the total, ordered pattern.

I was *stylistically* upset—twice. One sermon was a read essay; but a literary style is not an oral style. Another sermon seemed to confuse verbosity with depth. Now these may well be faults in a ten-minute sermonette. But they become obvious to the most casual listener when the homily plods on for half an hour: for *half* of the *given* time. The "given-ness" lies in the fact that a radio station freely grants us sixty minutes on the air. The stylistic cure begins in the study, where the sermon is planned, prepared, and—hopefully—worded. It

is obviously (!?) too long *there* on the desk. Doesn't its creator sense that? If he will read it aloud, checking it against the clock, he will have some idea of its length in the pulpit. Moreover, the sermonizer has usually not comprehended the ingredients of the science and the art of public address: illustration; humor ("solemnity" is not necessarily a synonym for "seriousness"); the careful choice of words, which wing the message from the heart and mind of the speaker into the hearts and minds of the listeners; timing; repetition. This kind of preparation is a workout: sweat and tears. There are some of us who love preaching more than we labor at it.

Let me add a caveat. What I have said need not apply—so far as length is concerned—to the sermon in a once-a-year Preaching Mission. The emphatic stress there is on the spoken word, and the other parts of the service are subordinated to that fact. That is also true of the various radio broadcasts, such as The Protestant Pulpit, where a half or two-thirds of the thirty-minute duration is allocated to the "message."

When I am particularly low af-

ter such successive bouts of listening, I sometimes think that, when I retire, I shall look for a church where no sermon is preached; where the only duty of the choir will be to assist the congregation to make a joyful noise unto the Lord; where the prayers will not be spontaneous, impromptu, off the frayed cuff, but sweated out in the study with the needs of the congregation—which includes the pastor—in mind. But, then, I think of one of my relatives, brought up a Congregationalist and confirmed as an Episcopalian after her marriage. She is devoutly and often present at the early service of communion. Then, after breakfast, she tunes in to *two* broadcast sermons. The preached word is still *the* channel of grace for her. So, perhaps, I shall still want, as I do benefit from, good preaching. But one thing I know: I wouldn't like to listen to myself for thirty minutes. Moreover, if God in his strange wisdom, has foreordained any of us to be dull preachers, then let us cooperate with the adage, which I've quoted here before: "If you don't strike oil in twenty minutes, stop boring."

END

ALERT, the new "Introduction to Military Service," published by Young Calvinist Servicemen's Ministry, is a brief, clear and up-to-date manual now available for 60 cents per copy from

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What Is Reality Therapy?

By James M. Kennedy

This paper was submitted in the Psychology and Counseling Course, U.S. Army Chaplain School, by Chaplain Kennedy while he was a student at the school.

Talking to soldiers-in-trouble is part of the chaplain's job. Doing it, he must avoid two extremes: Incompetence on the one hand, and the junior-psychiatrist-syndrome on the other. To avoid both stupidities, I know no better way than a study of Reality Therapy. This article is but an introduction.

AUTHOR

William Glasser, M.D., is the originator of Reality Therapy. Now forty-five years old, he was born in Cleveland, Ohio. As a graduate of Case Institute of Technology, he was a chemical engineer. He changed to clinical psychology, and then attended Western Reserve University School of Medicine for a medical degree. Finally psychiatric training took place at Veterans Administration Center and U.C.L.A.

Dr. Glasser has been a psychiatrist in Los Angeles since 1957 and has consulted widely in the correctional field. His method of treating juvenile delinquents has gained wide recognition. He was for some years the regular consultant at the Ventura School for Girls at Los Angeles.

His books reflect his interests: *Mental Health or Mental Illness?* in 1960; *Reality Therapy* in 1965; *Schools Without Failure* in 1969; and presently one in writing on student unrest.

He is a very active person; though his private practice is small now, he lectures (recently to a large group at N.Y.U. on school problems), runs the Education Training Center in Los Angeles, and is consultant on many matters, particularly schools, delinquency, and community mental hygiene.

A basic and outstanding quality which describes the man is honesty. He refuses to use big words to impress people or to talk when he has nothing more to say or to charge a fee when he cannot help. Hence he is worth noting.

EGO THEORY

To understand Reality Therapy, it helps to understand ego theory. However, if such a discussion ignites a hassle in the reader, my advice is to skip down to the next section; to help people, knowledge of ego theory is not necessary.

The ego is such a normal and natural part of us, we seldom, if ever avert to it, especially if we possess a good, strong, and healthy one. Older people would probably call it "self-control" or "will-power" or "character" or the like.

Glasser's explanation is contained in his *Mental Health or Mental Illness?* The easiest way to picture ego is to put it in the middle, a mediator, between the raw drives of the person and the harsh realities of the world. Activity through it is in two directions: Human drives ➤ through ego ➤ into realities of the world; and the reverse, the demands of reality ➤ through ego ➤ into the person.

The ego ought to grow naturally, from the time of birth, developing at a pace with the body. However, we know that sometimes, a person's body matures while his ego does not (for a variety of reasons), and this is trouble. At the risk of oversimplifying, the ego-condition can be distinguished into three categories:

1. Defective because too porous or full of holes; instead of being a mediator or filter, the ego is said to leak; it doesn't alter or organize or control or effect in any way the activities passing through it. This brings the raw human drives and the harsh realities of the world into immediate contact. What happens? Inevitably a clash! As an example, imagine the raw sex drive, strong and natural, but not mediated by the ego; let it loose in the streets and

what have you but a sex-maniac. Or take the other direction: The educational demands of today's world must be mediated by each individual's ego; if not, as with this defect, a youth may well be overwhelmed and may try to escape, by running away, or in alcohol, or drugs. This defect is usually described as a weak ego.

2. Defective because impenetrable; the ego becomes a brick wall, sealing off the person from the realities of the world; it is the classic picture of the psychotic. Such closed-off individuals require long and intensive help (methods of loosening up the ego, or penetrating it, vary in kind and effectiveness and no one has a corner on it); the more severe cases are usually hospitalized, and since they are not the province of the chaplain, we will move on.

3. Normal ego; the ego has grown and does its job; the mature person emerges in every way. For example again, the strong sex drive will be organized by the ego; it will distinguish use and misuse, right and wrong, healthy and unhealthy, in a word, it will establish values; the raw drive then unfolds in morally and socially acceptable ways.

Much could be and has been written on ego theory, but more is not pertinent here. The really big question is: What produces a strong, effective ego, as in 3 above? Or, how can a weak, defective one be corrected? Glasser's conclusion: Ego growth and ego correction result from one, and only one source, viz. *involvement* with a person who already possesses an effective ego (as will be discussed, involvement is the first principle of Reality Theory).

On the basis of ego theory, one might wonder about the following: Does a psychiatrist always possess ego strength? The answer is no, not always, and even when he does, he is not effective unless he *involves* himself.

Must a person be a psychiatrist to possess ego strength? No, not at all; hopefully most chaplains and most adults in general possess ego strength.

Can help be given without practicing formal therapy? Yes, it happens every day and the best example is a good parent. However, when dealing with a defective ego, some basic competence is necessary and Reality Therapy can supply it.

THE GREAT CONTROVERSY: WHAT MODEL?

The great controversy meant here concerns the "medical model," i.e., is it helpful any longer to picture the person who has a non-physical problem as *sick*? Freud said yes, and his answer has been

taken for granted ever since, at least among the informed and educated. Hence the classic model is a medical one, with all the medical terms, diagnosis, treatment, mental illness, et al.

For some time now, at least in the last decade, the validity and the usefulness of the medical model have been questioned (cf. "New York Times Book Reviews," Sunday, 10 May 70, pg. 3, for a survey of four very recent challenges).

Dr. Glasser is one of the challengers. He reasoned that in physical illnesses, treatment is tailored to the type of sickness (a toothache is not helped by a bandage on one's toe). However, in mental problems, regardless of what category, there is only *one* treatment, viz. correction of the defective ego through psychotherapy which for us is Reality Therapy.

And if this is so, why spend all that time and effort on history and analysis? Glasser tells us to pitch out all the medical trappings, forget the jargon, and to *talk* to people. His system tells how to do it competently.

INVOLVEMENT, FIRST PRINCIPLE

Involvement is the most important principle of Reality Therapy. Without it, nothing happens. Even with involvement, we ought to be clear about three possible situations: A) Involvement between two ineffective egos will not be fruitful; two delinquents cannot "cure" each other. B) Involvement between two egos, one effective but not competent and the other defective, can produce ego growth, but such will be by chance and inadvertent; e.g., a responsible grandfather can help a delinquent, but the grandfather will not understand the process and may therefore even blow his chances. C) Involvement between two egos, one effective *and* competent, and the other defective, should produce good results. This is the situation with which we are dealing; Reality Therapy presumes our ego-effectiveness and attempts to give us the necessary competence.

Involvement is not some mysterious technique, complicated or difficult. Instead it is a very natural, very human phenomenon, very much akin to the relationship between genuine friends, or better still, a good father-son relationship. We can note a few do's and don'ts on the part of the chaplain:

a) He must be wary of considering the matter as business; therefore hurrying, selfishness, efficiency are out.

b) He must never look down on, be condescending toward the soldier.

c) As in friendship, he must reveal himself; he must use the words "I" and "me" and "my idea," etc. Glasser says self-revelation is absolutely indispensable; otherwise humaneness and genuineness will not surface.

d) He must expect negativism in the soldier, for this is the reason for the meeting. Hence the person may be silent or hostile; he may test the chaplain or use small talk to divert him from the true task.

Involvement begins when both people accept each other as friends; trust is the essential element and takes the relationship beyond rapport. Until it happens, nothing else of value will happen. Perhaps a sample conversation will point up the initial steps. Suppose a soldier, AWOL four times in six months, comes to the chapel. After the introduction and a question or two about the unit involved, the conversation may go like this.

Chaplain: Well . . . what's on your mind?

Soldier: Aw, the First Sergeant sent me over because I've been AWOL four times. He said you'd talk at me awhile.

Chaplain: I see; where did you go?

Soldier: Aw, I just got sick of the Army and went to town.

C: Where did you stay?

S: Well, I'd rather not say.

C: Oh, okay. Where are you from?

S: Chicago.

C: Chicago! You ever been to Aurora?

S: Where's that?

C: It's just outside Chicago, northwest. I was in Chicago in 1960, to some kind of workshop and I heard that there was a glass handball court in Aurora. Did you ever play handball?

S: No, but I seen 'em play over in Towle courts across the road.

C: Great. I play there about every day. Anyway, I went to Aurora in the evening—AWOL from the workshop. The court is in the YMCA and I asked if there was anyone around who wanted to play. So some old guy came along and I got beat—it was almost like the Bill Cosby story on TV—did you ever hear it?

S: No, but I like Cosby. He's got a couple of records out and my friend plays them up in the barracks. He's got a funny one on Adam and Eve.

In this conversation we note:

—the chaplain, not yet involved, doesn't push the soldier about where he stayed during the AWOL periods.

—He talks about any subject, just as to a friend.

- He capitalizes on a familiar place, Chicago.
- He tells a story of himself, a human event, the first stage of unveiling.
- When he hits the first responsive chord, he lets the soldier talk (Bill Cosby). Every topic is important, none is taboo. As the conversation becomes more and more open and some mutual trust begins to emerge, in other words, when some of the ordinary signs of a friendship bond appear, then involvement is beginning. Probably only experience will tell the chaplain when he has enough involvement to move on to the second step, confrontation.

CONFRONTATION, SECOND PRINCIPLE

Confrontation is the second step. The chaplain brings out into the open, clearly, directly, the wrong behavior, and makes certain that it is so labeled—AWOL is running away, is no good, is irresponsible. In confronting, only two dangers must be avoided: a) Do not confront before involvement; to do so only causes hostility, and the person will withdraw, chalking it up as another bad experience; b) Do not confront in a selfish way or in a self-righteous manner; e.g., “You good-for-nothing,” “You are a disgrace.” When involvement is properly understood, this second danger is automatically excluded anyway (love the sinner, hate the sin—possible only between two involved people).

To understand confrontation better, three matters need explanation:

a) *Responsibility*—Reality Therapy rejects 1) determinism or compulsion as an answer to irresponsible behavior. If a person has bad behavior, it is because he made the decision and is responsible. To admit the opposite is simply to provide an excuse for continued bad behavior and continued lack of change; it is too easy to blame a mother or father for “creating” a compulsion at age three, now irreparable at age nineteen.

2) Reality Therapy also rejects “insight,” “making the unconscious conscious,” etc. These are more detailed excuses for bad behavior. As a natural consequence, taking a person’s history is of little import, better left undone, (in the involvement stage, it may come up as subject matter, but the context is only to gain involvement). Most problem people are prone to blame the past or circumstances or situations (“the army *made* me a hater”)—responsibility rejects them all; instead of the question “*Why* did

you do it?" (which gives an opening for an excuse), the correct question is, "*What* did you do?" Responsibility is interested in the now and the future, "What good did it do you?"

b) *Personal needs*: Glasser reduces the whole of ego theory, in terms of indispensable knowledge for the chaplain, to two basic needs, the need to love and be loved by one responsible person at least; and the need to feel one's life is worthwhile and useful. Failure to fulfill either or both needs leads to bad behavior; fulfilling them produces responsible behavior.

Regarding the need to love and be loved, involvement is the first step. The chaplain will do well to capitalize on any existing, yet responsible, loves; he also explores other possible sources (sometimes such sources are present in groups—A.A. exploits this angle all the time).

As an aside, one notes that parental love which is wholly permissive is neither responsible love nor responsibility-inducing love. Dr. Bruno Bettelheim's *Love Is Not Enough* documents behavior problems which result.

The other need, the need to feel one's life is worthwhile, cannot be met without responsible behavior. Reality, the world, and the people in it, must be faced, dealt with, interacted in. Bad behavior is the retreat from reality, and in turn the cause of rejection—the downward spiral action. The more responsible behavior is, the more acceptance and esteem by the world.

c) *Values*: Reality Therapy rejects moral neutralism; right and wrong exist. While there may be discussion on some matters as to where the line should be drawn (e.g., morality of war), the basics are clear. For chaplains, this matter is not the problem, and when chaplain and soldier are matched in their religious faith, the best situation is presented. Right and wrong constitute a central part of the discussion. Preachiness is excluded by the very nature of involvement.

CONTRACT, THIRD PRINCIPLE

Contract is a natural consequence of confrontation and is the crux of behavioral change. It is the agreement between two (or more) involved people and must include:

a) A Plan—the confrontation discusses not the past, but the present and future, "What do you plan to do?" As the plan evolves, the chaplain carefully excludes any irresponsible parts, takes and gets commitment on one step at a time, and is careful not to be

too ambitious.

b) Success—some success is essential. Bad behavior is accustomed to rejection, and this cycle must be broken and reversed. "Success in *small* steps" is the axiom; success feeds upon success.

c) Responsibility—no excuse can be admitted. If the contract is broken, the person is responsible and accepts the consequences. Repeated ruptures indicate a contract which may be too ambitious.

d) Faith—never give up. It is tough to reverse overnight the trend of a lifetime. On the other hand, as success builds, as behavior improves, as other responsible involvements grow, the chaplain can recede and naturally does so. His goal is being achieved.

e) Minimum—a neglected item in many contracts is the simple minimum of agreeing to get together two, three, four or more times.

f) Explicit—probably that contract is best which is most direct, clear, and certain; this is not the place for "fine print" and footnotes. To achieve explicitness, the usual tool is a summary; some go farther and write the contract paper, and therefore have it in "black and white."

ARMY LIFE AND REALITY THERAPY

Reality Therapy fits the military chaplaincy work very well. The following points of contact come to mind: Personality or character-defect cases: e.g., AWOL, stockade people, drug users, alcoholics, "con" artists, petty thieves, etc.; anxiety cases, especially in Basic Training Units, in combat, and in certain dangerous MOS's, e.g., jump school, demolition school, etc.; depression cases, especially those resulting from the loneliness of army life.

Reality Therapy's central idea of responsibility fits the chaplain's concepts perfectly. His classes in Moral Theology have taught him the scale of diminishing responsibility and the many nuances of the scale, but he is not about to pitch the whole business of responsibility out; reality dictates otherwise, and the orientation of Reality Therapy is a welcome one.

Also the cases presented in army life are generally short term and bound up in the highly mobile nature of modern warfare. If a chaplain were ever to become confused about his own identity and play doctor by adopting the medical "model" with all the psychological jargon and other trappings, army mobility would leave him in the dust with nothing but a big letter H etched on his forehead

by his frowns. The chaplain "talks" to troops and the whole aura is genuine and can truly help people.

Marriage cases are not covered directly in Reality Therapy. In applying the principles, I think the chaplain would establish involvement first with the party who comes to the chapel; then with the spouse and finally the three would meet together and go on to confrontation and contract. Pre-marriage classes present many rich offshoots, which should be integrated with the usual instructional matter.

SOME QUESTIONS

What about changing attitudes first, then behavior? Glasser says no, the other way around; "What did you do?" "What is your plan?" In his work, the point has been proven over and over.

What about group therapy? Actually group therapy is almost the fourth principle. Whenever possible, it is always better than one to one, and the other three principles are applied the same way. Some say this is the genius of A.A. My reason for separating it is based on the nature of army life; it is almost impossible to form a group in the first place, and then have them meet at the same time and place with regularity. Field duty, transfers, KP, guard, alerts, all interfere. Institutional jobs like a stockade or hospital may present possibilities. A good source book is *The New Group Therapy*, by O. Hobart Mowrer.

Does Reality Therapy have an explanation of current student unrest? Glasser is now in the process of writing on the subject. He thinks Marshall McLuhan has the key to it: "The role first and then the goal." Prior to 1955, the approach to adulthood was preoccupied with the goal in life, "What shall I do or study?" Pursuit of the goal then unveiled one's role and the human need of self-worth was met. Since 1955, certainly since 1965, with so much affluence, and the concomitant explosions of knowledge and communication, wars and threats of same—all have caused the goal of life to recede in priority and give place to the role in life; "How do I fit into this picture and do something worthwhile?" The order of questions is new, is hard for older people to understand; the role first manifests itself with a concern for the human condition, and seems often to experience frustration in slowness of change. The MAD '60's, Glasser feels, not only do not invalidate the principles of Reality Therapy, but give them a sharper edge.

Is information on involvement available? Yes. One book recom-

mended by Dr. Sam Buckholtz, who practices Reality Therapy and teaches it at G.R.O.W., New York City, is *The Transparent Self*, by S. M. Jourard. It analyzes the need for the chaplain to reveal himself as a necessary step in involvement. When everything is said and done, the best help towards involvement is to learn to talk with people from the motive of charity; the more purified the charity is, the more quickly involvement takes place.

REACTIONS

I suppose any school of therapy finds a responsive chord in some individuals and not in others. Reality Therapy appeals to me for a variety of reasons; perhaps the principle one is the idea of involvement, for spiritual motives if for no other (Christ the Man for others). We have a head-start in the process; even before meeting us, the soldier knows and expects us to be responsible, one he can trust (being loose with privileged communication is a crime). And as a Catholic chaplain, I know the process of involvement is already half-accomplished in those cases where the soldier's salutation is "Hello, Father."

A second reaction makes me suggest that chaplains be forbidden the use of the word "counseling," with even more severe strictures on "neurotic," "psychotic," "schizophrenic," and the like. Being a good pastor, albeit well informed, is our real job and talking to troops along the lines of Reality Therapy allows us to be genuinely pastoral. We can well leave the language and pseudo-intellectual approach to professional counselors. Perhaps nothing is more disgusting than to hear a chaplain complain about his "counseling load"; it is impersonal and far removed from the warmth of the Good Shepherd and his sheep.

A third reaction has to do with reality. One of the realities of life is that life is not "a flower garden," and that people are not saints but sinners. In former times, the retreat from reality which parallels today (it seems to me) was called angelism, i.e., people were thought to be like angels and would act like angels if only given the chance. The most difficult soldier to talk with today is the one infected by "angelism." His normal and natural idealism, grounded in his youth, when prostituted with angelism, manifests itself with a supreme arrogance and inelegant simplicity. While his number is miniscule, his presence indicts the irresponsibility of some adults (even clergy) who have filled the world with slogans, propaganda, and half-truths he so glibly repeats. Involvement here

is a slow process, and many times we fail because our impatience leads us to confront too quickly.

A final reaction to Reality Therapy is a sense of respect for a sister discipline — Integrity Therapy, of O. Hobart Mowrer. His book referred to above, *The New Group Therapy*, clearly traces the lyricism of psychiatry in the last one hundred years (supplanted somewhat now by Sociology). In our naivete, we have sometimes believed too quickly what “some psychologists tell us” at the expense of the great and eternal truths of the Faith.

SOME BOOKS

William Glasser M.D.:

—*Mental Health or Mental Illness*, 1960, Harper and Row

—*Reality Therapy, A New Approach to Psychiatry*, 1965, Harper and Row

—*Schools Without Failure*, 1969, Harper and Row

Perry London:

—*The Modes and Morals of Psychotherapy*, 1964, Holt, Rinehart, and Winston, Inc.

Sidney M. Jourard:

—*The Transparent Self*, 1964, Van Nostrand Reinhold (pb)

—*Disclosing Man To Himself*, 1968, Van Nostrand Reinhold (pb)

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—*Reconciliation, a Theory of Man Transcending*, 1966, Van Nostrand Reinhold (pb)

O. Hobart Mowrer:

—*The Crisis in Psychiatry and Religion*, 1961, Van Nostrand Reinhold (pb)

—*The New Group Therapy*, 1964, Van Nostrand Reinhold (pb)

Bruno Bettelheim M.D.:

—*Love Is Not Enough*, 1950, Macmillan Co. (pb)

George van Hilsheimer:

—*How To Live With Your Special Child*, 1970, Acropolis Books

JERUSALEM CONFERENCE ON BIBLICAL PROPHECY will be held in Jerusalem, Israel, on June 15-18, 1971. The Call to this conference has been issued by Dr. W. A. Criswell, Dr. Harold John Ockenga, and Dr. Carl Henry. They say:

We feel the time appropriate to call for the world's first convocation of Christian thinkers at Jerusalem to restudy the Bible's pertinent prophecies and to proclaim their message for our time.

For more information write the Jerusalem Conference, 344 Suburban Station Bldg., Philadelphia, Pa. 19103.

*A
Visit
with
Chaplain
George P.
Murray*

By Caspar Nannes



Chaplain George P. Murray
USS CANOPUS AS-34

Navy Chaplain George P. Murray has one of the most unusual and challenging assignments in the armed services.

As chaplain at the American Holy Loch submarine base on the Firth of Clyde, about 50 miles from Glasgow, Scotland, the ebullient Pittsburgh native, not only ministers to the over 2,000 military personnel under his jurisdiction but furthers good community relations with the Scots people of the area. He has had outstanding success in both endeavors.

"As a rule relationship of Navy men with the townspeople is good,"

Murray, whose office is on the USS *Canopus* at Holy Loch, said. "The Scots are very loving and warm-hearted people. They invite our men to bowl on the green, to use the golf courses and other facilities."

In turn, he observed, many sailors remodeled some of the townspeople's houses, including rewiring, putting in plumbing and painting the modest homes inside and outside.

The personal relationship of the one-time Mercersburg Academy student with the folk of Ardentiny, where he and his family lived until

Another in a series of visits with chaplains. This time at Holy Loch submarine base.

recently, can be illustrated by a characteristic incident. Murray, a life-time devotee of sailing, had bought a small sailboat and beached it near the Primrose Tea-Room, not far from where he lived. One day he received a call on the ship to hurry to the sailboat. A storm had come up and the townspeople were worried about its safety. With their help, the craft was moved to a safe spot.

Incidentally, the chaplain recalled that Harry Lauder used to sing a song "Over the hills to Ardentinnny to see my bonnie Jennie" and added that tour guides stopped their buses and pointed to the Murray's cottage as the place where Jennie lived. But, he observed smiling, that is questionable.

Still, there are problems. The young sailors are thrown into the midst of a strange community, the climate is bad, the currency unfamiliar, cars drive on the wrong side of the road, the approach to life is different. These and other factors engender sensitive situations.

Probably the most difficult is the headlong impulse of lonely youthful servicemen to marry Scottish girls before they thoroughly assess the chances of a happy lifetime relationship.

"We had so many marriage applications that we ran out of papers," Murray said. "We have to

run them off on a printing press to keep up with the demand."

He explained that each man has to fill out twelve forms, including physical questions about the girl, before he can get married. And each marriage has to be approved by the commandant, Commodore Frank Madwell.

The second most serious problem is housing.

"We have 447 enlisted personnel and 65 officer families living in everything from places resembling Burns' cottage to little hostels in nearby Doonon, a picture postcard village on the Firth of Clyde mainly inhabited by elderly retired people," Murray noted.

In addition to a housing shortage, a further complication for Americans is that Scots there do not have central heating, very little inside plumbing, no ice boxes or refrigerators. In moments of housing stress, the servicemen turn to the chaplain for help.

Yet another unsettling factor for newcomers is the weather. It rains a great deal and a cold, damp wind blows continually. This bothers the wives of our men and presents an obstacle to smooth family living, Murray observed.

A less pressing but nonetheless important problem for many servicemen is the lack of a Catholic chap-

lain. Despite his name, Murray is a clergyman of the Reformed Church in America. He succeeded two Catholic chaplains, Father Fred Murray, no relation, and Father James Cronin. To fill the void he has asked two civilian priests from nearby St. Muns Catholic Church to hold mass on board the *Canopus*.

But there are some pluses. The YMCA in Doonon is an oasis for the American community, which gathers there regularly. Murray explained it has an overseas switchboard for phone calls to the United States, used extensively by the young sailors. Then there is a snack bar, an Olympic size pool and a place for moving pictures, featuring recently released films. The chaplain noted that the YMCA sponsors tours of Scotland, England and the continent, a popular diversion for the men.

At Ardnadan there is a post exchange, a commissary, gymnasium and bowling alley, and clubs for enlisted men, chief petty officers and officers.

For Murray and his pretty wife living in Ardentinnny "is a great experience. My wife really got to know everyone in the community. Everybody shops from little trucks and vans. All the van men are friendly and never anxious to give you a bill. They say 'Next week or next month' and you have to pester them to get a bill."

Sailing is still another plus. The chaplain contends that "the Scots are the best sailors I have ever

seen, and the Holy Loch Sailing Club tops. Little 13- and 14-year-old children go out in dinghies in the roughest weather. Of course, sometimes our sailors have to fish them out when their boats turn over."

For the men based at Holy Loch the river Clyde is a dominant fact. Everything the villagers do depends upon the river and the ferry boats.

"Holy Loch is 50 miles from Glasgow," Murray pointed out. "To get to Glasgow you have to go by car to the ferry from the ship, then take a 15-minute ferry ride to the mainland, followed by a 40-minute train ride before reaching the city. And while in Glasgow you always have to keep in mind the time the last ferry leaves for Holy Loch. One does not realize how much a river influences your life until you live on it."

Murray entered the chaplaincy as kind of a second choice. At 17 he left Mercersburg Academy in December, 1942, to join the Navy. Following boot camp at Sampson, New York, he attended Quartermaster School at Newport, Rhode Island, and then, because of his early interest and knowledge of sailing, was subsequently assigned to Motor Torpedo Boat Squadron Ten in the South Pacific as a quartermaster and signalman. It was the same group that John F. Kennedy served in and while the future president left a week before Murray came, there were many who

knew the latter well.

"The night before my quartermaster, Eddie Mower, went home we sat in our tent and talked all night about Kennedy and the PT109 incident. I got a great insight into Kennedy."

During his World War II service, 1942-1945, Murray rode war patrol in Tulagi and Guadalcanal, was in on the landings at Bougainville, New Guinea and Rendover, and saw General MacArthur in New Guinea.

After the war he finished high school in Pittsburgh and then went to Hope College, graduating in 1950. By special permission Murray took his first year at Western Theological Seminary concurrently with his senior year at college. Following graduation in 1953, he served churches in Fonda, New York, 1953-1957, and Schenectady, New York, 1957-1960, and then wanted to become a foreign missionary but was turned down as being too old to learn a foreign language well.

"I was pretty down about it but decided there was one language I did know, the language of a sailor. So I applied for a Navy chaplaincy and was accepted, and have been going like fire ever since."

Being a chaplain is the best of both worlds for Murray.

"I love to preach and I love to sail ships on the sea," he declared. "As a chaplain I do both."

The chaplain asserted that "sailors like good preaching. They like to hear sermons on marriage and sin and the problems of life. They

like to be reminded of their small home towns and churches."

Admitting that attendance at services is not as good as it should be, Murray insisted that much of this "is our fault. We do not make it easy for them to go to church." And he warned that the Navy has to pay more attention in the future to the basic happiness of the sailor or the men will leave the service.

He further urged that "the color and romance of the old Navy be recaptured. We need some more colorful personalities such as Admiral Elmo Zumwalt (Chief of Naval Operations)—brilliant, individualistic, innovative. We have them in the submarine forces."

As chaplain, Murray also serves as the ship's library officer. He pointed out that many men take correspondence and college extension courses and observed that a large number are technically skilled and in great demand in civilian life.

Besides sailing, his major hobbies are carving whales out of wood, and photography. He has a little carpenter shop in the basement of his house where he carves the whales out of wood and where Mrs. Murray polishes and stains them.

"When we run out of wood, we make our whales out of stained glass," he said.

Murray's present assignment at Holy Loch will end in 1972. To date his armed forces experience has been with the Marines, on a

(Continued on page 41)



The author, a 41-year-old jogger, runs ahead of 23-year-old Ben Breard. Breard was the student who drove Gilmore to track eight months earlier during his first mile run. Photo is candid and unrehearsed.

They Shall Jog and Not Faint

By Haydn Gilmore

It was early in May, 1970, at Archbold Stadium at Syracuse University. Ben Breard, a 23-year-old student in journalism ran a game mile with me, once and former "king of the hammock." The first two laps went smoothly and slowly. Then I, a 41-year-old jogger, pulled far ahead of the panting member of the "Now Generation."

Doctors say that you should keep exercising until the angel of death makes his appearance, but nothing pleased me more than my easy out-distancing of Mr. Breard who is, by the way, in pretty good shape himself. So this is the story of how a bookworm (who once received his maximum physical exercise by carrying 12 books back to the li-

brary at one time) grew wings on his feet to the vast improvement of his life. And a person in average health often can meet the minimum requirements of the military service for physical fitness. This article will evidence that you can do better.

For me it had begun eight months before when Breard took me to the track one hot September afternoon to encourage my faint interest in jogging. I had done a little jogging while stationed at Lowry Air Force Base, Colorado, but the smog, and lack of dedication allowed me to quit. (Joggers, by the way, breathe deeper than most people and are sensitive to the cause of pollution.) That short 5-minute jogging had made me feel good for a few minutes, and anyone can lose ten pounds up and down. But Ben had me run the mile at the university track and that was the beginning of my solid long-distance jogging. Since then I have dropped 35 pounds in a stabilized way; I even fit into the blue suit I was married in 14 years ago (an Air Force Reserve uniform recently donned on Memorial Day). I have been informally ordained as an apostle of jogging. I found something that is life-changing, and as Ben did for me, I would gladly encourage others.

I had to fight around the four laps at near-walking pace the first time I ran the mile. I had been a half-miler in high school; but, I was a railway vat of fat when I first pulled out on the Archbold

Stadium. The fact that I had track experience gave me a certain psychological incentive to hang in there, each puffing step. When I finished, I checked my pulse recovery and it was fantastically good, as always; so I pronounced myself fit to be a "professional jogger" in training. But I felt so great; I knew that I — the impossible case — was on my way.

With such exertion, if one watches food intake, real weight loss occurs. After getting off the first 25 pounds six months ago, I have never returned. Another colleague, a pudgy Air Force chaplain attending Syracuse under the AFIT program, inspired by my example (but, alas, failing to run), lost ten pounds and then put it right back on again. But when you jog, you keep that weight off.

Running works physical wonders. I lost a steady two and one-half pounds a week for the first three months. This weight, as mentioned, stayed off. In its place my legs are hard as rocks; I even slept better than I had and, surprisingly, had less appetite. My appetite seemed more sensible and of a different sort. I have since learned that my metabolism has changed; the result was a constant renewal of energy.

I was able to carry a full load of graduate work at the Syracuse University School of Journalism; I commuted 140 miles by the week to my home in Pennsylvania where

I held four worship services with four vigorous sermons every Sunday. After the services I returned to my house, read the funnies and went out to run three miles, sometimes four. In the winter I ran in a double jog suit, field boots in the snow and golf shoes on icy or snow-packed conditions. In the winter I would have to run a mile to get warmed up, and even with a full load of clothing I was able to run the first mile in ten minutes. Even on a winter day, by the time you finish, you are wringing wet on the inside and you have dropped the usual two or three pounds that are normally lost on a three-mile run.

Better than that, one feels so good overall due to increased oxygen intake that there is much more zest and flavor in daily living. I had enjoyed walking and golf, but I never experienced anything like this since youth.

Frankly, I began to feel so good I began to envy myself.

My present running schedule is still three miles a day or more. I often go beyond this; I have run 24 and 25 miles for each of the last two weeks. Not long ago I read that the astronauts are considered ready for a moon voyage when they run 19 to 25 miles a week. It is a great boost to one's flagging ego to realize that you are in astronaut shape. I now can run the mile in seven minutes — all of which runs me right off the top of any aerobics training chart.

After nine months of jogging I

now find it boring at times. But one experiences weather, changes of nature, and the pains that plague joggers. (Even youths shall faint and be weary, says Isaiah.) For weeks I had sore Achilles' tendons; even now they bother me. I have to hope and pray for good knees, as I have had to work out a sore right knee since December when I strained it in an uphill run in the snow when I ran the roads. Dogs are the least of your problems; you have to be careful you don't hit any deer. But one can get past the physical irritations at least, as one breaks past many a barrier. The greatest of these is psychological.

For the first two months I thought I was a real martyr when I ran two miles a day at the Syracuse track. One afternoon a runner in a rubber jogging suit asked if he could run along with me. He was a graduate student in physical education, and had been a hefty, first-string halfback on the Syracuse football squad. We talked as we ran, and I found out that if you chat with someone as you run the time passes quicker, the running is easier. I ran through the three-mile barrier that day and the next. In the mornings I had an enormous surge of physical and psychic strength. But there were still the pain and fatigue barriers to crash.

Sore muscles, "shin splints" and pains until the body gets strong are all part of the price. Below 30 degrees I ran with a towel around my face and found that in time I



Two graduate students at Syracuse University School of Journalism run at Archbold Stadium, where for eight months they kept in training. In the winter, jogging was done on upper deck in heavy togs and boots.

got used to running in frigid air. Running in the cold toughens one; the pain was worth the pulse of blood and the sense of being alive. I found that I was not fatigued but freshened. I slept better and still felt like a tiger in the morning. (I do admit in the late winter I breakfasted on instant breakfast, vitamin enriched milk, plus a Johnny Weismuller "go" pill.)

Some people begin a program too strenuously or without supervision and end up with bad backs or, in the case of one young medical doctor who jogged — broken bones in the foot which took him off the jogging list permanently. The greatest obstacle, however, is lack of dedication. I fearfully pause and

wonder why I did not do this when in the military service. Come to think of it there were nice tracks on or near every base where I ever served — and one base had two tracks. I missed all that agony, but also all the joy and conditioning.

Like everyone else I have wasted many a flat thirty minutes before a torpid TV screen and felt less refreshed than when I had begun. So I now discount anything as a relaxer which does not leave me more vibrant than when I began. I go to the track around 1630 tired, and after running for thirty minutes or more and getting that oxygen down into my system and sweating off a couple of pounds of water and poison mixed with fat

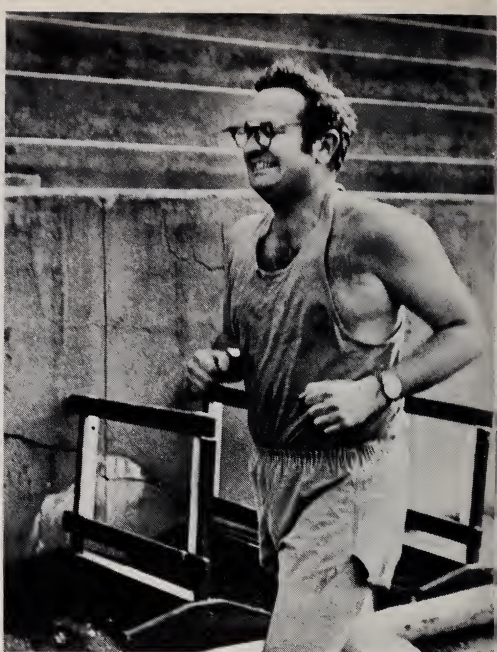
I feel refreshed and strong.

I began to run in September and by December I was up to six miles per run. It took me sixty minutes. But I was jubilant. And when I am jubilant I can do even more work. My running was paying off. I had come up with the money to pay for *joie de vivre*, in my soul. Tiger Psychology.

On Christmas Day evening a terrific storm hit the East coast. I drove from Elizabeth, New Jersey, to Livingston in the middle of the storm to see my brother, a pastor. When I knocked on the door and came stumbling out of the storm he was surprised. Then I drove back to my family in the worsening storm. What is a blizzard to a man who can run four miles in the snow and come up as cheery as Santa Claus? Then I found that I had more physical *oomph* for shoveling snow. That summer I found I was very strong in the pool. More breath. Muscles that worked for me instead of against me. Tarzan body.

I would like to hold myself forth as the least likely prospect for such improvement. If I can do it, others can do it also.

My legs are like rocks. Many an interested man or lady has felt my legs and would aver that this is no exaggeration. Once Ben Breard and I went out to hear Ralph Nader. A coed seated nearby seemed stimulated by our lively conversation. To impress her even further I ended up by taking her hand and letting her feel my leg. She was really im-



The author on a 4½ mile run.

pressed; it did no other good, except that Breard later dated the girl.

Because of jogging I have met many people. (I have found that you can trust joggers over thirty.) I shall not forget Andy Jones, a senior editor at *Readers Digest*. Andy has been jogging for ten years. In his fifties he has a lean, rugged look of vitality. Still skeptical, I asked to feel his legs. They were like rocks. I had always hoped for contact with the *Readers Digest* as a writer, but I never thought my first contact would be feeling the leg muscles of one of the senior editors.

One day early in the spring I went to the university track as us-

ual and noticed for the first time the lower track was clear. I was so overjoyed that I ran eight miles.

At the six-mile mark my legs began to give out. I asked another jogger to run with me and psychologically carry me around the track. At seven miles, for the first time in twenty years I experienced the "second wind" and I ran a fast lap or two. I ran the 32nd lap (and the eight miles) on a sore knee. I was hobbled for a week, but it was worth it. A year ago an eight-mile run was an impossible dream. I had proved to myself that by prolonged dedication one can do the near impossible.

All one needs is a handy track or running area, a few togs including low-quarter jogging shoes, a towel for the face when the thermometer goes below 32 degrees.

I leave my desk today and run five miles in honor of those who will take the challenge and run at least a mile a day, until they are hooked on aerobics training.

Such will look stronger, younger, and like the guy in the after-shave lotion commercial will have to take up karate to hold off the beautiful girls who will attack. If you pay the price, you will get the rewards. Selah.

Even the youths shall faint and be weary, but they that wait upon the Lord will run and not tire, they shall jog and not falter. That could include you. **END**

**Bad luck is often blamed
for incompetence.**

KAGAWA, NAKAYAMA, AND AKI

(Continued from page 17)

ior pastor of the Congregational Church (United Church of Christ), San Luis Obispo. It marked the first time a "non-Japanese" church of any denomination in southern California had called a Nisei minister.

Today Shintaro Nakayama and George Aki, an ocean apart but linked by affection and events and united in common purpose, carry on their Christian ministries, living testimonials that "in everything God works for good" (Romans 8:28 RSV). **END**

A VISIT WITH CHAPLAIN GEORGE P. MURRAY

(Continued from page 35)

destroyer, with the Marine air-wing in Cuba, the Sea-bees in Vietnam, with an amphibious detachment in the Caribbean, Navy aviation at Floyd Bennett Air Field in New York, and now with the submarines at Holy Loch. A well-rounded career.

The Murrays have a daughter, Margaret, 20, and two sons, David, 16, and Michael, 14. **END**

It's a small world—until it comes to driving in from the airport.—Lucille Goodyear.

Cartoons in the Service of the Lord

By H. I. Hare

Marshall McLuhan has developed the theme that electric circuitry is an extension of man's central nervous system, and thus he perceives the world in a new and different dimension. McLuhan says that the Christian faith formulated most of its important doctrines at a time that man saw his world in terms of eye, mind via the printed page; and that the church needs to recognize that man's new conditioning environment has made him less able to appreciate these formulations. It is not generally known that he is a Roman Catholic and, consequently, it must be said that here is a man who speaks to our age from within the fellowship. It is amusing to read the comment made recently that when a TV reporter wants to present his considered conclusions to the world he resorts to a book rather than a microphone. The fact remains that through the media of television, and the illustrated message through

pictures' approach, modern man finds the traditional presentation of the Christian truths a little remote.

To test McLuhan's thesis, I decided to present his arguments to a group of junior NCOs of the Canadian Armed Forces. This was done verbally in a classroom situation with visual illustrations on cardboard sheets. The photography branch made 35 mm. slides of those illustrations, and the lecture was repeated. The men found it difficult to believe that it was the same material.

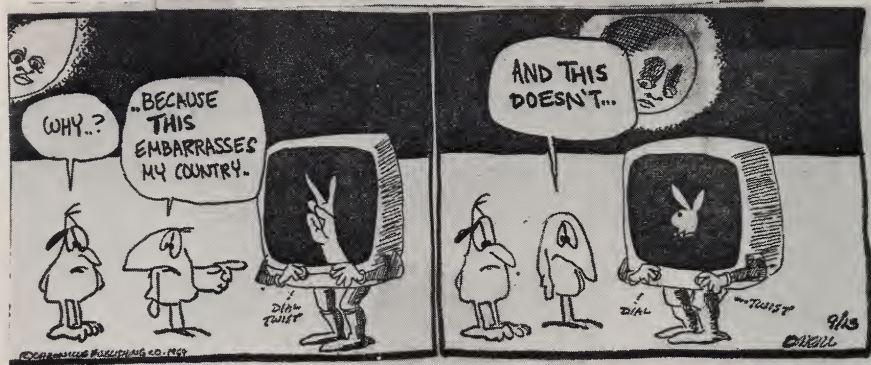
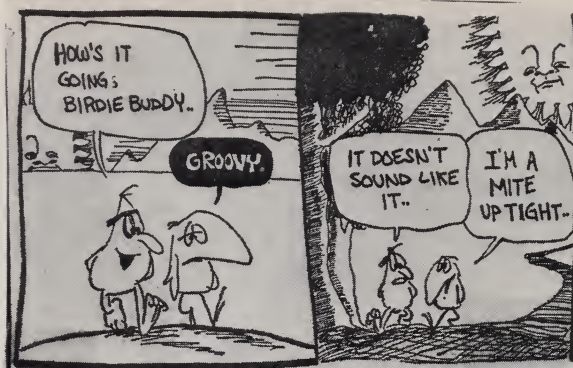
Following this experience, my attention was drawn to Short's *The Gospel According to Peanuts*, and the penetrating insights on life made by him. Whilst this was very stimulating, it was found that a straight diet of "Peanuts" was a little monotonous. A continuous reading and selection of comics lead to the realization that Andy Capp, B. C., the Wizard of Id, Pogo



(to a degree) and my heroes Hughie and Fred in "Odd Bodkins" contained fertile ideas which could be developed as a basis for discussion of real life situations, and the place that theology plays in answering human questions. It was quite easy to develop the technique which uses five to ten slides as an introduction, or as a conversational stimulant when ideas come to a grinding halt, or as a recapitulation at the end to summarize the progress made in the hour.

Another chaplain in the Canadian Armed Forces, Captain D. Blair, who has good artistic skill, has been able to produce colored "Peanuts" slides for Padre's Hours and Sunday school lessons. Devoid of such talents, a few hours spent with a good photographer will equip any non-artistic chaplain with enough skill to cut, mount, and glue appropriately so that the bland eye of the camera will work its magic.

It was Karl Barth who said that



a theologian should read the newspaper in one hand with the Bible in the other. A perusal of cartoons and comic strips will show that they are contemporary with the news events of the time. Yet, like art, I believe that the cartoonist is an artist; it will be found that there is a timelessness about many good cartoons as in the creativity of artists.

The real joy of life is a fresh discovery. Imagine my joy in uncovering *Odd Bodkins* by Dan O'Neill in the *San Francisco Chronicle*. It takes an audience awhile to warm up to Hughie and Fred—the stars of this strip. Their

moment of arrival occurred when a young viewer slipped up to me after a discussion period to ask if out of my collection these two cartoons could be shown to a church group.

There are other cartoonists with real mind-stretchers of ideas unknown to me. Perhaps, you have some local talent who hasn't been given public recognition. If the pen portrays life, then some aspect of the Christian faith will be illuminated.

The pitfall of cartoon showing is not to become a slide shower or entertainer. Passivity on the part of the viewers must be avoided

whenever possible. Involvement, encounter, interaction—the current words today—must be heeded. This is not to say that the humor of the cartoon must be subjected to analysis of cold reason at all times. Occasionally, it will be found beneficial to insert a cartoon not related to the discussion to create a break for a laugh or merely for a change of pace or a rest. For the young viewer, particularly those who are not students, this last point must be always remembered.

Cartoons or comics on slides are more preferable to those on filmstrips, in my opinion. The steady click, click of the gears as each frame is rotated seems to accentuate a feeling of passivity in the viewers and the projectionist. A single frame of four squares of a comic allows the viewer to read the strip as it is done naturally in a newspaper. Also, it provides an opportunity to grasp the situation as a whole—i.e., the “gestalt.”

The key to ease in assembling a lecture or discussion topic lies in the catalogue of slides. Various ideas have been explored. The best way is to number the slides with an appropriate piece of the comic dialogue on loose-leaf pages. The loose-leaf pages can be spread out on a large surface, providing an instantaneous reading of the entire library. A secondary method is to construct a large viewer of a sheet of opaque paper on a glass pane which is lighted from underneath. Perusal of slides with a small mag-

nifying glass can be done rapidly.

While this article deals with the technicalities of the method, it must be remembered that it is the content that makes or breaks a discussion period or religious instruction. Careful planning and preparation must still be made. Here the key must be simplicity and ease of comprehension, and avoidance of fine shades of theological niceties. A French proverb says that it is better to teach a man how to fish than to give him an abundance of food. In the Christian faith, it follows that our task is to stimulate a man towards religion so that he will want to know more about it and will search for the fine answers.

END

BOOK NOTE

I Talked with Spirits by VICTOR H. ERNEST. Tyndale House Publishers. 1970. 89 pp. \$2.95.

Can the living communicate with the dead? “The author acknowledges that much of the occult demonstrations of power are clever hoaxes, but asserts that supranatural spirits do invade the natural world when humans surrender to them—and these spirits are evil.”

Ernest points out that the difference between demons and angels can be readily discerned. Beware, he says, of Ouija boards, fortune-tellers, seances and other forms of communication with unknown forces . . . The occult powers are no joke . . . neither are they to be feared—when you’re under the protection of God.

Introducing Chaplaincy Endorsing Officials



**1. The Rev. Dr. John D. Abbott,
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Marion, Indiana**



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**4. Bishop P. K. Cressman,
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**6. The Rev. Dr. John S. Groenfeldt
Moravian Church in America,
Bethlehem, Pennsylvania**



**5. The Rev. Dr. Roy Crews,
Advent Christian Church,
Aurora College, Aurora, Illinois**

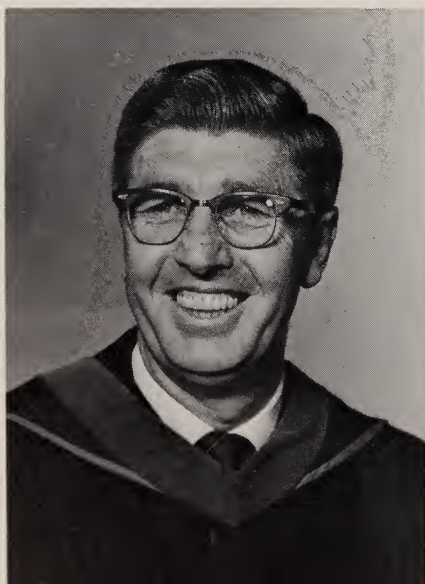


**7. The Rev. Dr. J. H. Jackson,
National Baptist Convention,
Chicago, Illinois**

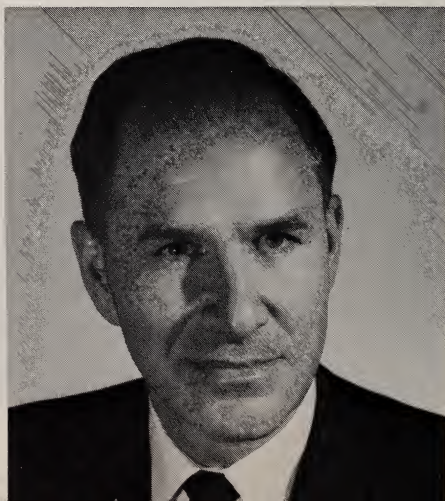


**8. Bishop S. G. Spottswood,
African Methodist Episcopal
Zion Church,
Washington, District of Columbia**

**9. The Rev. Walter J. Vernon,
National Association of Congrega-
tional Christian Churches,
Milwaukee, Wisconsin**



**10. The Rev. Dr. Alton L. Wheeler,
Seventh Day Baptist General
Conference,
Plainfield, New Jersey**





ABOARD USS ORISKANY

If you can't bring the ship to church, then you've got to find a way to bring church to the ship. The answer is (below) by helicopter. (Top left) Close-up of Protestant Chaplain (LCDR) Herman Wendler being lowered to the destroyer. (Top right) Catholic Chaplain (CDR) Robert E. Gately serves communion.

ORISKANY (CVA 34) is commanded by CPT John A. Gillcrest. A large ship like ORISKANY, with 3,500 men, enjoys the privilege of having full-time chaplains aboard, but small ships, particularly destroyers aren't so fortunate. The "Holy Helo" runs were introduced several years ago.





CHAPEL DEDICATION AT LACKLAND

4 OCT 1970

This impressive new facility (bottom) was dedicated by Chaplain, MG, Roy M. Terry (left, shown with Archbishop Fury just prior to dedication), Air Force Chief of Chaplains. The sanctuary seats 900 persons.

(Top) The Lackland Chaplain team shown in repose as they "take a break" from the extensive preparations involving the Chapel 8 dedication activities.

(Left, below Terry) Shows four faith group chaplains before the patio fountain complex. (L to R): Chaplains Bendernagel (Catholic); Stroyen (Eastern Orthodox); Buck (Protestant); and Arrow (Jewish).





CHAPLAINS VISIT HUNTER LIGGETT

The gentle rolling hills of Hunter Liggett Military Reservation, sun-dappled and covered with green trees and bushes, with flower-strewn valleys makes an ideal spot for a religious retreat for chaplains. Once a month, CDCEC chaplains descend to the area for meditation and relaxation. (Top Right) Wives are invited and they sip a cup of coffee before leaving. They are welcomed to Liggett by Father Matthews (Top left). (Bottom) Lunchtime at the hacienda is a happy, hearty time for the visitors. At left is Chaplain and Mrs. Arnold Ellsworth, Fort Ord Chaplain, and three of their five daughters. With them is another Fort Ord chaplain: (LTC) August Linke-mann.





NEWS ROUNDUP

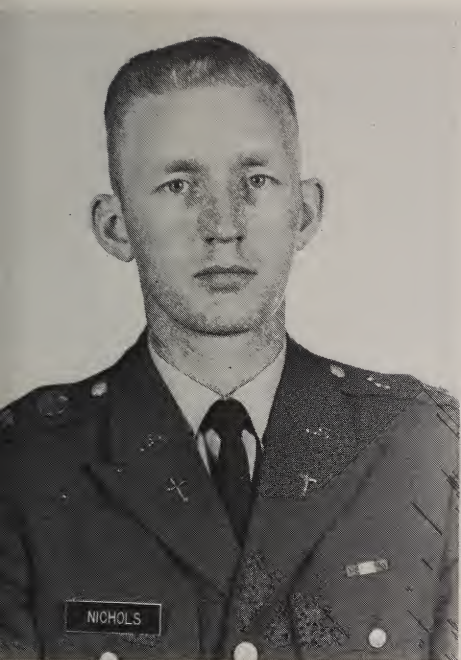


ALCOM CHAPLAINS' CONFERENCE

The annual planning conference for the Alaskan Command Chaplains' Program was held 18-19 Nov 1970 at the Post Chapel, Fort Richardson, Alaska. Activities and funding for the cooperative efforts (Army, Navy, Air Force) for FY 1972 were formulated.

Front Row (seated, l to r): CDR Bashford S. Power; Chaplain, Col, Meredith P. Smith; B. G. (MG) Hollingsworth; Ch (COL) Newell E. Taylor. Standing (l to r): Chaplains Finnegan; Conklin; Huber; Daley; Dier; Kuckucka; Stainman; Lesch; Sheppard; Flynn; Collins; Glynn; Fuemmeler; SMGT Donald E. Wilson; Taylor.





ANOTHER CHAPLAIN KILLED IN VIETNAM

Chaplain (CPT) Phillip A. Nichols was killed in Vietnam on 13 Oct 1970. He was a minister of the Assemblies of God. Had he lived 12 days more he would have been 30 years of age. He was ordained on 23 April 1968 in Bonners Ferry, Idaho. He received his B.A. degree from Evangel College in Springfield, Mo., in 1962 and his B.D. from Gordon Divinity School in Wenham, Mass., in May 1967. Following ordination, he served as pastor of the Assemblies of God Church in Bonners Ferry, Idaho. He entered the Army chaplaincy on active duty, 22 June 1969. He was assigned to the 198th Infantry Brigade. He is survived by his wife, Jo Anna, and three children.

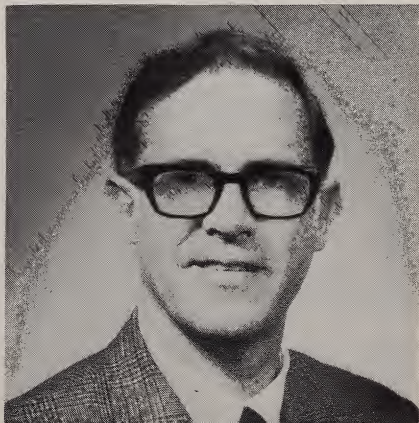
March-April 1971



AWARDED LEGION OF MERIT

LT Thomas J. Donoher, CHC, USN, was presented the Legion of Merit with Combat "V". RADM Francis L. Garrett, Chief of Navy Chaplains, presented the award in behalf of the President. He cited Chaplain Donoher's exceptionally meritorious conduct in performance of outstanding service as chaplain of the Third Marine Div in connection with combat operations against the enemy in Vietnam. Chaplain Donoher is a Roman Catholic priest.

Ch, LTC, Robert L. Maase, USAF, Ret., is now an area representative for Northern Baptist Theological Seminary, Oak Brook, Ill. Ch Maase makes his home in Defiance, Ohio.





A unique ceremony took place at Spithead off Portsmouth, England, recently when the remains of Army Sp 4 Cl Ray Olgyay were committed to the sea by Navy Fleet Chaplain George Wright who is attached to Naval Forces Europe from the Admiral's Barge belonging to the British Commandant of the Naval Home Command, Portsmouth, England.



Ch (MAJ) Leroy James (left), member of the United Church of Christ, is being congratulated by COL Robt. J. McKay, CO, USFSUPDIST, Bremerhaven, upon being awarded the 1st Oak Leaf Cluster to the Army Commendation Medal.

Fort Benning, Ga.—The dune buggy, painted red, white and blue takes Chaplain (MAJ) David W. Hoh from one end of the 197th Infantry Brigade to the other on his pastoral rounds.





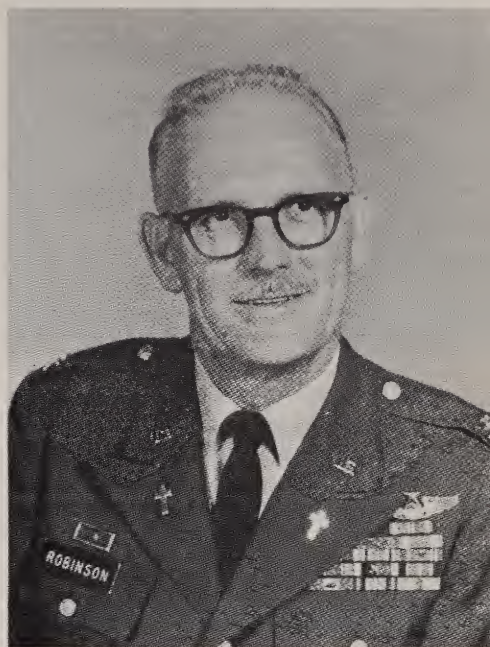
CH, BG, JOHN F. ALBERT

Chaplain Albert, Deputy Chief of Chaplains, USAF, assists the Chief of Chaplains, USAF, in establishing and maintaining an effective chaplain program for Air Force personnel and their families.

Chaplain Albert was born on Mar. 20, 1915, in Rochester, N.Y., where he graduated from Holy Cross Grammar School; St. Andrew's Seminary, in 1935; and St. Bernard's Seminary, in 1941, with a B.A. degree.

In 1941 he was ordained a Catholic priest for the Diocese of Rochester; and for the next four years served as assistant pastor of St. Mary's in Corning, N.Y.

He entered the U.S. Army in Mar., 1945 by direct commission as a chaplain and in the years since has had a distinguished career. In June, 1969, Ch Albert was elevated to the rank of Monsignor by Pope Paul VI.



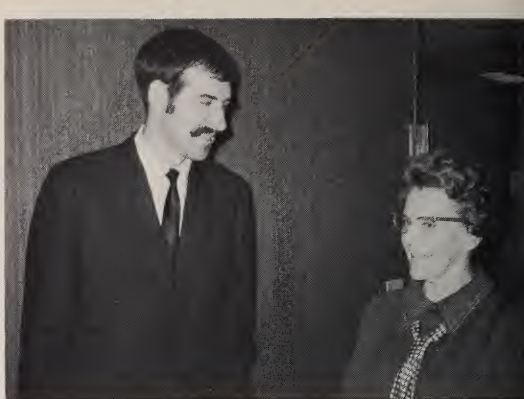
THE REV. RICHARD E. ROBINSON

was installed Sunday, Nov. 22, 1970, as assistant minister to serve military personnel through the National Presbyterian Church, Washington, D.C. Chaplain Robinson was born in Pittsburgh, Pa., in 1917. He received his Bachelor's degree in Natural Sciences from Waynesburg College, Pa. He received a B.D. from Western Theological Seminary in 1955 and a Master's degree in Ed from the Univ of Pittsburgh in 1956. He was ordained into the Christian ministry in 1955.

Chaplain Robinson entered military service in December 1941. He has had a varied career in the military. He was a senior pilot also and had been awarded the Distinguished Flying Cross, Air Medal with 3 clusters. He is married to the former Louise Moore of Greene County, Pa.



Officials of the United Presbyterian Church visited some time ago in Tokyo. L to R: Wm. P Thompson, Stated Clerk of the General Assembly; Chaplain (MAJ) Theodore M. Tang, USAF, of the Kanto Mura Family Housing Annex chapel, near Tokyo; Mrs. Tang; Mrs. Donald Black; and Dr. Donald Black, Gen Secy of the Commission on Ecumenical Missions and Relations of the UPC.



The Rev. James L. McDonald chats with Miss Helen Naundorf, missionary teacher at Tokyo Women's Chr. Coll. during a recent meeting of the United Presbyterian Church personnel in Tokyo. Mr. McDonald, a USAR chaplain, and his wife serve as dormitory parents at the Interboard Hostel, a boarding home in west Tokyo for missionary children attending the American school in Japan. He is also a special assistant pastor of Tokyo Union Church.

AFRES/ANG CHAPLAIN TRAINING CONFERENCE 13, 14 OCT. TRAVIS AFB, CA Sponsored by the 22nd Air Force (MAC) and Western Air Force Reserve Region. 2nd from L: Ch, COL, Clarence H. Eller, WAFRES Region Staff Chaplain. 4th from L (in business suit); Ch, COL, Harold D. Shoemaker, AFRES Command Chaplain; 5th; Ch, COL, Wm. F. Montgomery, Travis AFB Chaplain; 6th: Chaplain, COL, Wm. L. Travers, 22nd AF Staff Chaplain.





Ceremony at Castle Hill on Alaska Day, Sitka, Alaska—18 Oct 1970 (L to R): SGT Robt. P. Waite; Mrs. Leo Haag; Gov. Keith Miller; Mayor Lester Shepard, mayor of Sitka; Maj Gen James F. Hollingsworth; Ch (COL) Newell E. Taylor; Mrs. Vyola Bell Wilson.



Randolph AFB, Tex.—This base was host some time ago to 45 area clergy and military on clergy day. Among the activities: addresses by Dr. Cole; luncheon; tour of the flight line. In picture (L to R): Dr. Cole; COL Wm. K. Bonneaux; Ch, COL Bradley T. Morse; the Rev. Leslie Pugh; and the Rev. C. Don Baugh.

Send us news and pictures!

Participants in Laymen's Day Service, Hq. MACV, on 11 Oct. 1970. The speaker was Deputy Commander, U.S. Military Assistance Command, Vietnam, LTG Fred C. Weyand. In picture (L to R): LTG Fred C. Weyand (promoted to General on 1 Nov '70); COL Edward Y. Holt, Jr.; Miss Joanie Christianson; T/SGT Ronald A. Givens; MAJ John W. Wilson, III; SSGT Donald R. Murray; SP4 Richard Showbarger.





BOOK NOTES



PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

World Dialogue on Alcohol and Drug Dependence. Edited by ELIZABETH D. WHITNEY. Beacon Press, Boston. 1970. 400 pp. \$12.50.

Divided into three major divisions (I—The World Meets the Challenge of Alcoholism; II—Methods of Attacking Addictions; III—New Dimensions (Alcoholism and Other Drug Dependences), this collection of articles by fifteen world-renowned leaders from four continents provides an intelligible introduction for chaplains and others involved in the military's current (and long overdue) admitted concern with alcohol and other drug problems. Written in language the average layman can understand, the collected writings cover the major problems, approaches, and trends in treatment and prevention. The longest single article (55 pp.), by Dr. M. M. Glatt, England's leading psychiatrist in the drug dependence area, analyzes in depth the similarities and differences of the major addictions, treatment techniques, and other relevant phases of his specialty.

End-of-chapter references and a ten-page index add considerable value to the book. —Herman J. Kregel

The Pleasure Seekers: The Drug Crisis, Youth and Society by JOEL FORT, M.D. Bobbs-Merrill. 1969. 255 pp. Cloth, \$6.50; paperback, \$1.45.

The author is probably America's, if not the world's, most experienced, knowledgeable, and controversial "authority" in the drug field. He has produced a book to raise the hackles of those who believe law enforcement is the main arm for resolving the "drug problem." Accumulating statistics, striving to put all phases and types of drug problems in proper perspective, and exploding myths and unsubstantiated claims without pulling any punches, Dr. Fort pleads with evangelical zeal for re-examination of our laws, policies, and practices relating to mind-altering drugs. Whether you agree with all or part is immaterial, but this book should be "must reading" for both the intelligently concerned and the irrationally hysterical. —Herman J. Kregel

The Fragmented Layman by THOMAS C. CAMPBELL and YOSHIO FUKUYAMA. Pilgrim Press. 1970. 252 pp. \$12.00.

This is an empirical study of lay

attitudes in the United Church of Christ concerning church and society. An impressive amount of data was assembled and computerized. The interesting findings have relevance for all religious groups in moving toward self-understanding and planning for ministry in the future.

Soledad Brother by GEORGE JACKSON. Bantam Books, 1970. 250 pp. \$1.50 paper.

The sub-title is, "The Prison Letters of George Jackson." A very impressive talent is drowned in a sea of bitterness and hatred. What a melancholy waste of great writing skill and suffering passion that might have been used to help lift mankind, of all colors, out of its world-wide slums of mind and spirit. Nonetheless, Jackson is another of the great black writers of our day and well worth reading.

Genes, Genesis and Evolution by JOHN KLOTZ. Concordia Publishing House. 1970. 544 pp. \$9.95.

The author has solid credentials, both theological and scientific. He makes a discriminating case for "the biblical pronouncements about the origin of life and man." Very stimulating reading in a complex subject.

God, why did you do that? by FREDERICK SONTAG. Westminster Press. 1970. 172 pp. \$2.65.

In his Preface, the author says: "Perhaps for too long now we have treated God too gently. In the face of both the widespread atheism of our time and the church's inner dissensions, the only reasonable direction for us to take may be to try to extract from God a clear and a fresh answer to our crucial ques-

tions. The essay that follows attempts to do this, and it arose out of a twin need.

"First, a series of questions grew in my mind which were addressed to God.

"Second, while lecturing to a class on the problem of atheism, I discovered that the problem of evil, and our modern techniques for correcting natural defects, combined to form perhaps the most important source of atheism today. Thus, unless God is interrogated along these lines, little is likely to arise to reverse atheism's tide."

Better Living Through Christ by JOHN H. SCHAAL. Baker Book House. 1968. 128 pp. \$1.95.

One in a series of "Layman's Bible Study." This is "Studies in the Book of Hebrews." More and more people are searching the pages of the Bible for answers to the problems that face us today. The author has prepared a study of Hebrews which "presents Jesus Christ as the superior and only Lord and Savior to an affluent age."

The Book of Amos by ERLING HAMMERSHAIMB. Translated from the Danish by John Sturdy. Schocken Books. 1970. 144 pp. \$8.50.

A verse-by-verse, phrase-by-phrase commentary of the book of Amos. It will be most useful to scholars because it uses the original Hebrew phrases. However, even the layman will gain more thorough insight into Amos by studying this commentary.

Cries from the Hurting Edges of the World by OSCAR J. RUMPF. John Knox Press. 1970. 128 pp. \$2.95.

The author is convinced that "drama, more than any other of the arts, is able

to break through the barriers to belief of modern man." "For too long the church has limited itself to monologue and the use of litany and responsive reading."

So the author has developed several choric readings which emphasize such issues as hunger, overpopulation, love, and peace. He gives complete instructions on how to present these readings.

Chaplains will find them adaptable; and they may wish to experiment with choric readings they have written themselves.

Do You Understand What You Read? by H. M. KUITERT. Translated by Lewis B. Smedes. Wm. B. Eerdmans Publishing Co. 1970. 111 pp. \$1.95.

An excellent little book in presenting to nonscholars ideas on how to understand and interpret the Bible. There is no camouflage but a frank facing of questions that are vigorously alive today when so many changes are taking place. The author does not try to provide answers to all questions of faith; but draws the reader into asking the questions and finding the answers.

Pollution and the Death of Man: The Christian View of Ecology by FRANCIS A. SCHAEFFER. Tyndale House Publishers. 1970. 125 pp. \$1.95.

The Director of L'Abri Fellowship in Huemoz, Switzerland, in this book, addresses himself to the environmental problem which presses in upon us all. He points out biblical guidelines which if followed would bring about substantial healing and restoration.

One Way to Change the World by LEIGHTON FORD. Harper & Row. 1970. 119 pp. \$3.95.

An expansion of the address given

at the 1969 World Congress of Evangelism in Minneapolis, Mr. Ford states that the same God who permitted Assyrians to chastise Israel can allow communism to chastise the present-day Christian Church for its lack of compassion and laziness toward God's other children. What should be the Christian's position in a day of revolution? Should Christ power be substituted for other power blocs? Does not Christian faith acknowledge that God, the Creator, is present; and that man is a sinner who needs reconciliation to God? It may be that the Christian church is no longer a revolutionary church because it is not a church of prayer, says Mr. Ford. An interesting and thought-provoking book. *i.m.*

Have Faith Without Fear by KENNETH WILSON. Harper & Row. 1970. 104 pp. \$3.95.

The editor of the *Christian Herald* writes a book for Christians who "are tired of having the heaven scared out of them by cheerless fellow-believers . . . joy is an obligation, not a sin; faith is liberation and confidence. . . ." Mr. Wilson takes a new look at every-day things: playing "statue"; secularism is nice, when . . . ; prayer is more than room service; losing your cool; telling it like it is; etc. Expanded from small pieces published in his magazine, you will be delighted to read this book. *i.m.*

The Invisible Religion by THOMAS LUCKMANN. The Macmillan Co. 1967. 128 pp. \$1.95.

The important question raised by this book, "In what way can a person maintain his autonomy in this society?" is considered from many angles. Admittedly, "the problem of individual exist-

ence in society has reached a critical point in the contemporary world."

One reviewer points out that the reader of this book is "free to search for the place that an authentic Christian faith will occupy in a personality and in a social structure with the history, conditions and techniques so well described by the author."

Was Jesus Married? by WILLIAM E. PHIPPS. Harper and Row. 1970. 239 pp. \$5.95.

In spite of the come-on title of the book this is a serious study of sexual attitudes of Jesus and Paul and as found in ancient Judaism and early Christianity. The author frequently argues from silence to support his conclusions but his material is thought provoking.

Our American Heritage. Edited by CHARLES L. WALLIS. Harper & Row. 1970. 222 pp. Paperback, \$3.95.

A beautiful library or gift item. A rich treasury of patriotic and historic words from America's past and present. Some of the quotations are familiar classics, others are little-known but all merit a place in the collection.

The New Testament in Shorter Form by TERRIEN. MacMillan. 211 pp. \$4.95, \$2.95 paper.

A condensation which reduces the duplications in the gospel narrative and summarizes the intent and purpose of the general and pastoral letters. A helpful supplement, not a substitute for the full, rich text of the New Testament.

That Nice Boy by PETER NORRIS. Exposition Press, Inc. 1970. 206 pp. \$5.00.

The subtitle: "A Christian Approach

to Sex and Marriage." The author, a minister in Southern California, using fictional forms, seeks to help teen-agers and young adults know the facts of life and love. Sex is considered within the bonds of marriage an important aspect of human fulfillment.

The Conquest of Violence by T. A. CRITCHLEY. Schocken Books. 1970. 240 pp. \$8.50.

Subtitle: "Order and Liberty in Britain." To conquer violence is perhaps the first order of business in modern America. The author gives us a look on what was done to restrain violence in Great Britain. He stresses the success of the British police; how demonstrations are controlled; and expands the British ideal: a maximum of freedom of speech with a maximum of freedom from public disorder.

The Church As Moral Decision-Maker by JAMES M. GUSTAFSON. Pilgrim Press. 1970. 163 pp. \$5.95.

The author states that "the overall intention of these essays is to suggest . . . a significant purpose of the Christian community . . . is to function as a community of moral discourse in which the perspectives of Christian faith can be brought to bear on the moral issues that exist in our culture. . . ." It does not give answers but seeks to show how answers may be found.

Self-Incrimination in Jewish Law by AARON KIRSCHENBAUM. The Burning Bush Press. 1970. 224 pp. \$6.95.

A thoroughgoing work representing an original contribution to the fields of law and religion. It includes a comparative review of the Jewish law of confession in the light of general legal

history, an historical study of its development from the biblical through the Talmudic and Medieval periods and a consideration of its juridical aspects.

Arthur J. Goldberg says: "We are greatly indebted to the author for making alive the Judaic tradition of safeguarding individual rights. This is indeed a significant contribution to the legal and political thinking of our day."

New Dimensions in Pastoral Care by WAYNE E. OATES. Fortress Press. 1970. 86 pp. \$1.95.

Some of the elements in pastoral care: To put heart into persons; to bring persons face-to-face with themselves, with one another, and with the issues of justice, mercy, and peace, integrity, truth, and understanding. Dr. Oates urges pastors to review their methods of pastoral care and the principles. He challenges them to explore the frontiers opened to them by a changing, mobile society. A brief volume containing a large supply of "balm in Gilead."

Biblical Sermon Guide by LLOYD M. PERRY. Baker Book House. 1970. 131 pp. \$4.95.

Here is a practical, step by step process of the preparation and presentation of biblical sermons.

Horizon. Summer 1970. Subscription price: \$20.00 per year. (Or \$6.00 per issue of 4 issues.)

The Summer 1970 issue contains a variety of articles for informative and entertaining reading, including a comparison of the Rolling Stones and the medieval troubadours; the tale of one of the world's greatest art collections: the myth of Horatio Alger; an analysis of the U.S. military situation today as

compared to England's in 1776; an appraisal of one of France's foremost artists; and the usual examination of important trends in architecture, literature, historical interpretation, and philosophy.

Lincoln's Religion by WILLIAM J. WOLF. Pilgrim Press. 1970. 219 pp. \$1.95.

There are many conflicting statements about Lincoln's religion. The author of this text follows the sane procedure by letting Lincoln "illuminate his own religion by his own words." These are found in the nine-volume **Collected Works of Abraham Lincoln**, published in 1953.

The Unhurried Chase by BETTY CARLSON. Tyndale House Publishers. 1970. 158 pp. \$3.95.

Here is a warm-hearted, high-spirited, often hilariously funny account of an individualistic, fun-loving American woman seeking the real answers to life. Betty Carlson tells her own story with disarming frankness and whimsy.

Lyra, my Love by JAN TEMPEST. Moody Press. 1969. 191 pp. \$3.50.

The engrossing, gripping drama of a young woman who loses her identity and finds fulfillment in the arms of a young preacher.

God Ventures by IRENE BURK HARRELL. Word Books. 1970. 131 pp. \$3.95.

God works through individual men and women in the modern world just as he did of old. Miss Harrell has collected some magnificent stories of people through whom God has worked. They are ordinary people: housewives, clerks, secretaries, doctors, soldiers, reporters, missionaries, even criminals.

Historical Protestantism: An Historical Introduction to Protestant Theology by WILLIAM A. SCOTT. Prentice-Hall, Inc. 1970. 229 pp. \$6.95, cloth; \$3.95, paper.

Professor Scott of Le Moyne College traces the major theological themes of Protestantism to the present day. He begins with the initial vision of Protestantism at the time of the Reformation (Luther, Calvin, Anabaptists, Anglicans). Subsequent chapters trace the development of these basic themes through Puritanism, Methodism, and 19th century Liberal Protestantism, the representative expressions of Protestant Christianity in the 17th, 18th, and 19th centuries.

The final chapters consider the five most significant Protestant theologians in the 20th century: Barth, Tillich, Bultmann, Bonhoeffer, and Reinhold Niebuhr.

The Language Gap and God by RANDOLPH CRUMP MILLER. Pilgrim Press. 1970. 199 pp. \$4.95.

Christian educators have not given sufficient time to master and teach language, words—so there is a language gap. Miller writes that “we need to identify the language-game we are playing.” Special importance must be given to understanding the word: God. He believes the central methodological and context issue of Christian education is: its language, and more specifically, its language of and about God.

Christian educators have learned that Randolph Crump Miller is a man to whom we need to listen.

John Celebrates the Gospel by ERNEST W. SAUNDERS. Abingdon Press. 1970. 187 pp. \$1.95.

A very readable commentary on the Gospel of John. Dr. Saunders is the Dean of the Seminary and Professor of New Testament Interpretation at Garrett Theological Seminary, Evanston, Illinois. He sets forth the message of John—that eternal life can be a reality for anyone who comes to know Christ. Then he reviews the entire book, grouping the chapters and verses as progressing steps within the narrative.

Sexuality and the Christian Tradition by JOSEPH BLENKINSOPP. Pflaum Press. 1969. 127 pp. \$2.95.

The author leads us in a reexamination of the Judeo-Christian tradition in its understanding of sex in the life of the individual and of society.

Six chapters: Eros and the Christian; The Single God; Law or Love?; Freedom; The Silence of the Gospels; and Celebration.

The Body of God by GILBERT L. BETTS. The Christopher Publishing House. 1968. 44 pp. \$2.50.

Several interesting questions are discussed in this brief book: Did man come into being through pure chance, or was he created by a Supreme Being? Does the mind or soul of man cease to exist when the body dies? How may we compare the body and soul of man with the body and spirit of God?

The Freedom of Forgiveness by DAVID AUGSBURGER. Moody Press. 1970. 128 pp. \$2.95.

In his Preface, David Augsburger states: Forgiveness is costly. Outrageously costly. *Seventy Times Seven* explores a few of the four hundred eighty-nine varieties of hurt where healing can only come from complete for-

givenness . . . Major portions of these chapters appeared first as radio messages on "The Mennonite Hour."

Psalms of a Black Mother by THERESA GREENWOOD. The Warner Press. 1970. 96 pp. \$2.50.

In honest agony a black mother voices the reaction-paradox of ghetto dwellers: futility and faith. Through sensitive poem-psalms Theresa Greenwood expresses pathos and promise in situations where life is hard and hope comes high.

The Church and the New Generation by CHARLES E. MOWRY. The Abingdon Press. 1969. 175 pp. \$2.45.

Mowry declares that the church must change because obedience to its purpose demands that it change. Already many are trying. But too many—laymen, pastors, and bishops—hold back out of fear, holier-than-thou attitudes, and ignorance about the true mission of the church of Jesus Christ.

This book is an attempt to call the church to further examination of its life and practice. . . .

The church is called to cease loving itself and love the world . . . in this case the world of the new generation. . . .

Walking with the Wind by SALLIE CHESHAM. Word Books. 1969. 132 pp. \$3.95.

"Out of her sensitive and whole-hearted response to every aspect of life come these poems—musings, shouts, whispers, whimpers, songs—bits of conversation with the soul, with people, with God."

Delightful and soul-searching poetry from one who "walks with the wind."

ADDRESSES OF PUBLISHERS

ABINGDON PRESS, Nashville, Tenn. 37202
BAKER BOOK HOUSE, 1019 Wealthy St., S. E., Grand Rapids, Mich. 49506

BANTAM BOOKS, INC., 271 Madison Ave., New York, N. Y. 10016

BEACON PRESS, 25 Beacon St., Boston, Mass. 02108

BOBBS-MERRILL CO., INC., 4300 W. 62nd St., Indianapolis, Ind. 46206

THE BURNING BUSH PRESS, 218 E. 70th St., New York, N. Y. 10021

CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis, Mo. 63118

THE CHRISTOPHER PUBLISHING HOUSE, Boston, Mass. 02120

WM. B. EERDMANS PUBLISHING CO., 255 Jefferson Ave., S. E., Grand Rapids, Mich. 49502

EXPOSITION PRESS, INC., 50 Jericho Turnpike, Jericho, N. Y. 11753

FORTRESS PRESS, 2900 Queen Lane, Philadelphia, Pa. 19129

FRIENDSHIP PRESS, Room 753, 475 Riverside Dr., New York, N. Y. 10027

HARPER & ROW PUBLISHERS, 49 E. 33rd St., New York, N. Y. 10016

HORIZON PUBLISHERS, 551 Fifth Ave., New York, N. Y. 10017

JOHN KNOX PRESS, Box 1176, Richmond, Va. 23209

THE MACMILLAN CO., 866 Third Ave., New York, N. Y. 10022

MOODY PRESS, 820 N. LaSalle St., Chicago, Ill. 60610

PFLAUM PRESS, 38 W. Fifth St., Dayton, Ohio 45402

PILGRIM PRESS, 1505 Race St., Philadelphia, Pa. 19102

PRENTICE-HALL, INC., Englewood Cliffs, N. J. 07632

SCHOCKEN BOOKS, 67 Park Ave., New York, N. Y. 10016

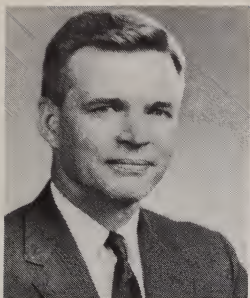
THOMAS NELSON, INC., Copewood & Davis Sts., Camden, N. J. 08103

TYNDALE HOUSE PUBLISHERS, Wheaton, Ill. 60187

WARNER PRESS, INC., 1220 E. Fifth St., Anderson, Ind. 46012

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia, Pa. 19107

WORD BOOKS, 5030 W. Waco St., Waco, Tex. 76703



**Executive Staff, The General Commission on Chaplains and
Armed Forces Personnel**

Left: Dr. A. Ray Appelquist, Executive Secretary

**Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry
to Armed Forces Personnel.**

Contributors

CHESTER A. PENNINGTON is minister of the Hennepin Avenue United Methodist Church, Minneapolis, Minn.

KENNETH W. HAMSTRA, COL, USAF, is a chaplain with the 4600th Air Base Wing, Ent AFB, Colo. 80912

ROBERT F. HEMPHILL, COL, USAF (Ret), now lives in Japan and is a special lecturer at Tokyo Union Theological Seminary, Tokyo, Japan.

JAMES M. KENNEDY, MAJ, USA, is a chaplain at the U.S. Army Training Command, Inf., Fort Bragg, N.C. 28307

CASPAR NANNES, former religious editor of the *Washington Star*, now is a freelancer living at 4200 Cathedral Avenue, N.W., Washington, D.C. 20015

HAYDN GILMORE (CPT), retired Air Force chaplain, now teaches at Messiah College, Pa.

H. I. HARE is Base Chaplain, Canadian Forces Base Rockcliffe, Ottawa 7, Ont.

PHOTO CREDITS: Pages 13, 15, Kyodo Photo Service; pages 14, 16, 56, Robert F. Hemphill; pages 32, 49, U.S. Navy; pages 36, 39, 40, Bob Andrews; pages 43-44, *San Francisco Chronicle*; page 46, Duette Photographers, Cox Studio; page 47, Ryan Studio; page 48, Koehne Studio, Scurlock; pages 50-57, U.S. Air Force, U.S. Army, U.S. Navy.

Has thou no scar?

No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,

I hear them hail thy bright ascendent star,
Has thou no scar?

Has thou no wound?

Yet I was wounded by the archers, spent,
Leaned me against a tree to die; and rent
by ravening beasts that compassed round,
I swooned:

Hast thou no wound?

No wound? No scar?

Yet, as the Master shall the servant be,
And pierced are the feet that follow me—

But thine are whole: can he have followed far
Who has no wound nor scar?

—P. James Elliott

